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THE

# SĀM̐KHYA-PRAVACANA-BHĀṢYA

OR

COMMENTARY ON THE EXPOSITION OF  
THE SĀM̐KHYA PHILOSOPHY

BY

VIJÑĀNABHIKṢU



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## PREFACE.

**T**HE Sūtras or Aphorisms of the Sāṅkhya Philosophy are ascribed by the Hindus to Kapila and are called *Sāṅkhya-pravacana* or 'Exposition of the Sāṅkhya Philosophy.' Viṣṇūabhikṣu's explanation of these Sūtras is called *Sāṅkhya-pravacana-bhāṣya*<sup>1</sup> or Commentary on the Exposition of the Sāṅkhya Philosophy.' Of Kapila, the reputed author of the Sūtras, we have no certain knowledge whatever. On the other hand, it is highly probable that the Sūtras themselves are to be referred to a date as late as about 1400 A.D. Viṣṇūabhikṣu's commentary was written somewhat after 1550 A.D. But it is not necessary to speak at length in this place upon the history of the literature of the system, inasmuch as these matters have been exhaustively treated by me in a special work entitled 'Die Sāṅkhya Philosophie. Eine Darstellung des indischen Rationalismus nach den Quellen' (Leipzig, H. Haessel, 1894). For the convenience of American students, reference may also be made to my article 'Sāṅkhya' in Johnson's Universal Cyclopædia, vol. vii.

Of the commentary, the first printed edition<sup>2</sup> is the octavo issued at Serampore in 1821. The Sūtras, with illustrative extracts from the commentaries, were published in Sanskrit and English by James R. Ballantyne (three parts, Allahabad, 1852-56). Under the modest appellation of an "amended reprint," these parts were republished<sup>3</sup> by Dr. Fitzedward Hall, whose name, however, is to be gathered only from the initials, "F. H.," and part of the date, "Marlesford, Suffolk," appended to the "Advertisement." This work is to be especially com-

<sup>1</sup> For the sake of bibliographers and library cataloguers, it may be observed that the Commentary or Bhāṣya proper (that is, the portions in the smaller type in the subjoined text) incidentally "includes" — so to speak — the Aphorisms or Sūtras (the portions printed in the larger type).

<sup>2</sup> The title reads : Kapilā-'cāryya-praṇītā-'dhyātma-vidyā-pratipādaka-sūtra-samūhā-'tmaka-sāṅkhya-pravacana-nāma-granthaḥ | tad-bhāṣyam Viṣṇūā-'cāryya-racitaṁ sāṅkhya-pravacana-bhāṣyam | ṣrīrāmapure mudritaṁ abhūt | ṣaṇa 1821 | [Copies in the British Museum and Harvard College Library.]

<sup>3</sup> The Sāṅkhya Aphorisms of Kapila, with illustrative Extracts from the Commentaries. Translated by James R. Ballantyne. Third Edition, London, 1885.

mended to American students as an introduction to the study of the subject. The first scholarly edition<sup>1</sup> of the Bhāṣya was issued by Dr. Hall in the Bibliotheca Indica, with a valuable introduction and critical appendix. Jībānanda Vidyāsāgara's reprint of it (without the critical apparatus), published at Calcutta in 1872, is absolutely worthless. A German translation<sup>2</sup> was issued by me in 1889. In the preface thereto, I expressed the hope that I might ere long have an opportunity to publish a new edition of the original text. And if I may venture to hope that my other Sāṅkhya studies have borne any fruit, such an edition is not uncalled for, especially since Dr. Hall's edition has long been out of print.

This edition, like my translation, is of course based upon Dr. Hall's edition and the critical apparatus (*pāṭhā-ntarā-sūci-patṭram*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *śuddhi-patṭram* will not be reckoned to the discredit of Dr. Hall's scholarship by any one who knows aught of the practical difficulties of printing in India in the fifties. A good manuscript, loaned to me by the lamented Dr. Bhagvanlāl Indraji, of Bombay, has been of great service in the establishment of the text. And, inasmuch as a thorough comprehension of the contents of such a text as this is the most necessary preliminary to the work of editing it, I am glad to mention here with grateful acknowledgments my indebtedness to my excellent Pandit, Bhāgavatāchārya, of Benares, with whom I made a critical study of the whole work, and to the other Brahmans whom I could consult occasionally. As I have already given, in the notes to my German translation of this work, an account of the differing readings adopted by me, I deem it superfluous to add a formal critical apparatus; and have accordingly restricted myself to a summary registration — below, in Appendix I., pages 165 ff. — of the differences between this edition and Dr. Hall's.

A word by way of calling attention to the three other Appendices. The second Appendix is an index of the notable words of Viṣṇānabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*śruti*) and Tradition (*smṛti*), following the order in which they are cited in the text. The fourth Appendix was suggested and indeed also made by Professor Lanman. It is constructed simply by reversing the third

<sup>1</sup> The Sāṅkhya-pravachana-bhāṣya, a Commentary on the Aphorisms of the Hindu atheistic Philosophy; by Vijnāna Bhikshu. Calcutta, 1866.

<sup>2</sup> Sāṅkhya-pravacana-bhāṣya, Viṣṇānabhikṣu's Commentar zu den Sāṅkhyasūtras. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. Leipzig, 1889.

Appendix and grouping the citations according to their sources. It is useful as showing the relative importance attached by the author to any given work taken by him as an authority, or at least the relative frequency with which he cites that work; and it can hardly fail to be of service to the student of the Upanishads for example, who may learn by this, and by similar indexes so far as they exist, the history and the application of the Upanishad doctrines in the establishment of the systems.

In order to facilitate the study of the work, I have made ample use of punctuation and have not scorned the aid of hyphens to indicate the resolution of compound words. The special attention of the students of the work is directed to my use of quotation-marks: 1. Quotations which are adduced by Viṣṇanabhikṣu from authoritative texts for the sake of confirming his own views are enclosed in the ordinary double quotation-marks (" "); 2. Objections and questions which are represented by Viṣṇanabhikṣu as raised by an imaginary opponent, and also passages which contain rejected opinions, are enclosed in double angular quotation-marks (« »); 3. Other sentences quoted in direct form are enclosed in single angular quotation-marks (< >).

Coming now to the questions that concern the Sāṅkhya system in general, I must refer the reader to the work cited above, 'Die Sāṅkhya Philosophie.' In this place I restrict myself to the discussion of such matters as are necessary for the understanding, in particular, of Viṣṇanabhikṣu's philosophical point of view. Even in the Sāṅkhya Sūtras themselves—which, as hinted above, I hold to be a modern product of about half a millennium ago—the Sāṅkhya doctrine no longer appears in its original unadulterated form; for they seek to explain away the points of discrepancy between themselves on the one hand and the teachings of the Upanishads and the Vedānta on the other. In particular, the author of the Sūtras is at great pains to furnish proof of the utterly impossible thesis that the teachings of the Sāṅkhya system are not in irreconcilable contradiction with the doctrine of a personal God, with the doctrine of the all-embracing unity of Brahman, with the doctrine of the nature of Brahman as bliss (*ānanda*), and with the doctrine of the attainment of the highest aim in the heavenly world. See i. 95, 154; v. 64, 68, 110; vi. 51, 58, 59. Indeed, the Sāṅkhya Sūtras show easily recognizable results of Vedāntic influence in many places: most plainly perhaps at iv. 3, which is a word-for-word repetition of the Vedānta-sūtra iv. 1. 1; and at v. 116, where the Vedāntic technical term *brahma-rūpatā* is used instead of the proper Sāṅkhya expression.

In still larger measure do Vedāntic influences manifest themselves in Vijñānabhikṣu's commentary on the Sūtras, which is, as stated above, about a century and a half later than the Sūtras themselves. Here, as in his other works, Vijñānabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is near akin with the Yoga philosophy, and is held by Vijñānabhikṣu to be the ancient, original, and genuine Vedānta, while the doctrines of the non-duality of Brahman and of the cosmic illusion are pronounced by him to be modern falsifications. Indeed, the adherents of the genuine Vedānta are called by him "Pseudo-Vedāntists" and "masked Buddhists" (*vedānti-bruva, prachanna-bāuddha*, i. 22, etc.).

Vijñānabhikṣu's point of view has already been set forth by A. E. Gough in 'The Philosophy of the Upanishads,' pages 259 and 260. Gough shows the utter baselessness of the exposition which Vijñānabhikṣu gives of the contents of the Upanishads and of the relations of the philosophic systems to one another. Gough's main points, however, admit in part of more precise statement and in part of supplementation. In order to bridge over the chasm between the Sāṅkhya system and his own theism (which he is pleased to style Vedāntic), Vijñānabhikṣu resorts to the strangest means to do away with one of the fundamental doctrines of the genuine Sāṅkhya, which is the denial of God. In the introduction to his commentary and in various other places he intimates that the atheism of the Sāṅkhyans is not to be taken seriously, and that the doctrine was set up merely to encourage among men an indifference to the attainment of the dignity of a god, on the ground that the belief in God and the desire to raise one's self in future existences to the rank of a god would be, according to Sāṅkhya opinion, a hindrance to the practice of the "discriminating understanding." And again, he intimates that the denial of God is after all only a concession to current views, or also a "bold assertion" (*prāuḍha-vāda, prāuḍhi-vāda*); and finally he gets hold of a monstrous idea, which he finds in the Padma Purāṇa, that this doctrine of atheism was set up in order to close to evil men the way to the knowledge of the truth. In no way could Vijñānabhikṣu have betrayed more clearly the embarrassment of his own position as regards this fundamental dogma of the Sāṅkhya system than by his accumulation of impossible motives which he imputes to the Sāṅkhyans. Having thus after his fashion expunged atheism from the system, he no longer hesitates to import into it his own theism (for example, at the end of his comments on i. 122); and when, later on, he is under the necessity of discussing the proofs which are brought in Sūtras v. 2 to v. 12 against

the existence of God, he discusses them indeed in an appropriate manner; but takes back, in an appendix to his comment on v. 12, all the explanations that he has given on the foregoing pages.

There are yet two other actual contradictions which Vijñānabhikṣu is at pains after his fashion to reconcile. First, the Upanishads teach the doctrine of the non-duality of Brahman, of Brahman as One-in-all and All-in-one: the Sāṅkhya on the other hand teaches the plurality of individual souls. These two views, according to our author, are not incompatible: for, says he (comment on vi. 66), the word Brahman designates the totality of souls as devoid of qualities; and, if Scripture speaks of an absence of difference or of a unity of souls, by this, he affirms (comment on the last stanza of the introduction, comment on v. 61, and elsewhere), is intended simply an absence of *difference of kind*! He maintains that the original Vedānta (that is, the Vedānta as Vijñānabhikṣu or his sect would make it out to be), assumes, as does in fact the Sāṅkhya, an infinite plurality of individual souls. And just as Vijñānabhikṣu does away with the Upanishad doctrine of the unity of souls, so also does he explain away the doctrine of absolute monism. In connection with Sūtra v. 64 he says: this monism of Scripture is something which is cut and dried for the simple-minded man who attains not to the "discriminating understanding;" although, indeed, elsewhere (*e.g.*, comment on v. 65 and vi. 52) he expresses the opinion that the monism of Scripture intends merely the "absence of separation in space" of souls and matter, and is therefore in this respect also not discrepant with the Sāṅkhya system, according to which both souls and matter are all-pervasive.

The second point concerns the Upanishad doctrine of the illusory nature (*māyā*) of the world of phenomena and the Sāṅkhya doctrine of the reality of matter (*prakṛti*). Even this contradiction our author clears away by an appeal to what he calls "original Vedānta," which teaches, as he avers, the reality of the world. Some kindred spirit had already identified the *māyā* of the Vedānta with the *prakṛti* of the Sāṅkhya, namely in the Āvetāṣvātara Upanishad, iv. 10; and accordingly our commentator does not scruple to make the most of this identification as a scriptural one; and repeats in divers places of his work (*e.g.*, at i. 26, 69) the explanation that by *māyā* in Scripture is meant nought else than real matter.

In view of all this we can hardly be surprised to find that Vijñānabhikṣu mixes up many other heterogeneous matters, and even quite effaces the individuality of the several philosophical systems. Indeed, he maintains that all the six orthodox systems contain in their principal

*dogmas* the absolute truth. And it is a significant fact that in his argumentations he is quite ready to attribute to the Purāṇas and other apocryphal works the same authority as that which he ascribes to the oldest Upanishads.

Nevertheless, in spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary on the Sāṅkhya Sūtras must be declared to be not only the fullest source that we have for a knowledge of the Sāṅkhya system, but also one of the most important of such sources. And although all such explanations of Vijñānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sāṅkhya philosophy, it is nevertheless true that the Sāṅkhya-pravacana-bhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

The proof-sheets of this volume as I received them from Professor Lanman were already so free from errors that it was only here and there that I succeeded in detecting an isolated misprint. I hope and trust accordingly that the present edition will prove to be one of the nearest approaches to absolute correctness to be found among printed Sanskrit texts. If this turns out to be the case, the result is to be ascribed chiefly to the unselfish assistance which Professor Lanman has rendered me in the proof-reading, and for which my most hearty thanks are due to him.

RICHARD GARBE.

KÖNIGSBERG IN PRUSSIA,  
April, 1895.

As this work is printed from electrotpe plates, it will be very easy to remove from the plates, for a second impression, any errors that may be observed in this first impression.

All scholars who use this book are therefore requested to send notice of any misprints to C. E. LANMAN, Cambridge, Massachusetts, United States of America.

## Çri-Gaṇeṣāya namaḥ !

“eko 'dvitīya” iti veda-vacāṁsi puṁsi  
sarvā-'bhīmāna-vinivartanato 'sya muktyāi  
vāidharṁya-lakṣaṇa-bhidā-viraḥaṁ vadanti,  
nā 'khaṇḍatām kha iva, dharma-çatā-'virodhāt.

tasya çrutasya mananā-'rtham atho 'padeṣṭum  
sad-yukti-jālam iha sāmkyha-kṛd āvir-āsīt,  
Nārāyaṇaḥ Kapila-mūrtir, aṇeṣa-duḥkha-  
hānāya jīva-nivahasya. namo 'stu tasmāi !

nāno-'pādhiṣu yan nānā-rūpam bhāty analā-'rka-vat,  
tat samam sarva-bhūteṣu cit-sāmānyam upāśmahe.

içvarā-'niçvaratvā-'di cid-eka-rasa-vastuni  
vimūdhā yatra paçyanti, tad asmi paramam mahāḥ.

kālā-'rka-bhakṣitam sāmkyha-çāstraṁ jñāna-sudhākaram  
kalā-'vaçiṣṭam bhūyo 'pi pūrayiṣye vaco-'mrtāih.

cid-acid-granthi-bhedena mocayiṣye cito 'pi ca ;  
sāmkyha-bhāṣya-miṣeṇā 'smān: priyatām mokṣa-do Hariḥ !

“tat tvam eva, tvam evāi 'tad” evam çruti-çato-'ditam  
sarvā-'tmanām avāidharṁyam çāstrasyā 'syāi 'va gocarāḥ.

“ātmā vā are draṣṭavyaḥ çrotavyo mantavyo nididhyāsitavya” ity-ādi-  
çrutiṣu parama-puruṣārtha-sūadhanasyā 'tma-sākṣātkārasya hetutayā çrav- 20  
anā-'di-trayaṁ vihitam. tatra çraṇā-'dāv upāyā-'kāṅkṣāyām smaryate:

“çrotavyaḥ çruti-vākyebhyo mantavyaḥ co 'papattibhiḥ  
matvā ca satatam dhyeya, ete darçana-hetava” iti.

dhyeyo yoga-çāstra-prakāreṇe 'ti çeṣaḥ. tatra çrutibhyaḥ çruteṣu puruṣ-  
ārtha-tad-dhetu-jñāna-tad-aiṣayā-'tma-svarūpā-'diṣu çruty-avirodhinir upa- 25  
pattih Ṣaḍadhyāyī-rūpeṇa viveka-çūstreṇa Kapila-mūrtir Bhagavān upa-  
dideça. «nanu nyāya-vāiçeṣikābhyām apy eteṣv artheṣu nyāyaḥ pradarçita  
iti tābhyām asya gatārthatvam ; saguṇa-nirguṇatvā-'di-viruddha-rūpāir  
ātma-sādhakatayā tad-yuktibhir atratya-yuktīnām virodheno 'bhayor eva  
durghaṭam prāmānyam» iti. māi 'vam ! vyāvahārika-pāramārthika-rūpa- 30  
aiṣaya-bhedena gatārthatva-virodhayor abhāvāt. nyāya-vāiçeṣikābhyām  
hi sukhi-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathama-  
bhūmikāyām anumāpitāḥ ; ekadā para-sūkṣme praveça-'sambhavāt. tadīyaṁ  
ca jñānam dehā-'dy-ātmatā-nirasanena vyāvahārikam tattva-jñānam bhavaty



eva; yathā puruṣe sthāṇu-bhrama-nirāsakatayā kara-carapā'di-mattva-jñānam vyavahāratas tattva-jñānam, tadvat. ata eva

“prakṛter guṇa-sammūḍhāḥ sajjante guṇa-karmasu;  
tān akṛtsna-vido mandān kṛtsnavin na vicālayeḍ”

- 6 iti Gītāyām kartṛtvā-'bhīmāninas tārīkasyā 'kṛtsna-vittvam eva kṛtsna-vit  
sāṃkhyā-'pekṣayo 'ktaṃ, na tu sarvathāi 'vā 'jñatvam iti. tathā tadyam  
api jñānam apara-vairāgya-dvārā paramparayā mokṣa-sādhanaṃ bhavaty  
eve 'ti; taj-jñānā-'pekṣayā 'pi ca sāṃkhya-jñānam eva pāramārthikam para-  
vairāgya-dvārā sāksān mokṣa-sādhanaṃ ca bhavati; ukta-Gītā-vākyenā  
10 'tmā-'kartṛtvā-jñasyāi 'va kṛtsna-vittva-siddheḥ; “tīrṇo hi tadā bhavati  
hṛdayasya ṣokūn,” “kāmā-'dikam mana eva,” “sa samānaḥ sann ubhāu  
lokāv anusamcarati, dhyāyati 'va, lelāyati 'va,”\* “sa yad atra kimcit  
paṇyaty, ananvāgatā tena bhavati” 'ty-ādi-tāttvika-ṣṛuṭi-ṣaṭāiḥ

- 15 “prakṛteḥ kriyamāṇāni guṇāiḥ karmāṇi sarvaṣaḥ;  
aharīkāra-vimūḍhā-'tmā kartā 'ham iti manyate.”  
“nirvāṇamaya evā 'yam ātmā jñānamayo 'malah,  
duḥkḥā-'jñānamaya dharmāḥ; prakṛtes te tu, nā 'tmāna”

- ity-ādi-tāttvika-smṛti-ṣaṭāiḥ ca nyāya-vāiṣeṣiko-'kta-jñānasya paramārtha-  
bhūmāu bādhitatvāc ca. na cūi 'lāvatā nyāyā-'dy-apramāṇyam; vivakṣitā-  
20 'rthe deḥā-'dy-ātrekū-'ṇce bādhā-'bhāvāt, yat-paraḥ ṣabdaḥ sa ṣabdā-'rtha  
iti nyāyāt. ātmani sukhā-'di-mattvasya loka-siddhatayā tatra pramāṇā-  
'ntarā-'napekṣaṇena tad-aṇṣasyā 'nuvādatvān na ṣāstra-tātparya-viṣaya-  
tvam iti.

- «syād etat. nyāya-vāiṣeṣikābhyām atrā 'virodho bhavatu; brahma-  
25 mīmāṃsā-yogābhyām tu virodho 'sty eva; tūbhyām nitye-'ṣvara-sādhanaḍ,  
atra ce 'ṣvarasya pratiṣidhyamānatvāt. na cā 'trā 'pi vyāvahārika-pāra-  
mārthika-bhedena seṣvara-nirīṣvara-vādayor avirodho 'stu; seṣvara-vādasyo  
'pāsanā-paratva-sambhavād' iti vācyam; vinigamakā-'bhāvāt. īṣvaro hi  
durjñeya iti nirīṣvaratvam api loka-vyavahāra-siddham āiṣvarya-vairāgyāyā  
30 'nuvāditum ṣakyata, ātmanaḥ saguṇatvam iva, na tu kvā 'pi ṣṛuṭy-ādāv  
īṣvaraḥ sphuṭam pratiṣidhyate, yena seṣvara-vādasyaī 'va vyāvahārikatvam  
avadhāryete» 'ti. atro 'cyate: atrā 'pi vyavahāra-paramārtha-bhāvenāi  
'va vyavasthā sambhavati;

“asatyam apratiṣṭham te jagad āhur anīṣvaram”

- 35 ity-ādi-ṣāstrāir nirīṣvara-vādasya ninditatvād asminn eva ṣāstre vyāvahāri-  
kasyāi 've 'ṣvara-pratiṣedhasyaī 'ṣvarya-vairāgyā-'dy-artham anuvādatvāu-  
'cityāt. yadi hi lāukāyatika-matā-'nusāreṇa nityāi-'ṣvaryaṃ na pratiṣi-  
dhyeta, tadā paripūrṇa-nitya-nirdoṣūi-'ṣvarya-darṣaṇena tatra cittā-'veṣato  
vivekā-'bhyāsa-pratibandhaḥ syād iti sāṃkhya-'cāryāṇāṃ āṣayaḥ. seṣvara-

vādasya na kvā 'pi nindā-'dikam asti, yeno 'pāśanā-'di-paratayā tac chāstram  
sāṃkocyeṭa. yat tu

“nā 'sti sāṃkhya-samaṃ jñānam, nū 'sti yoga-samam balam.  
atra te saṃçayo mā bhūj, jñānam sāṃkhyam param matam”

ity-ādi vākyam, tad vivekā-'ṅga eva sāṃkhya-jñānasya darçanā-'ntarebhya 5  
utkarṣam pratipādayati, na tv içvara-pratiṣedhā-'ṅge 'pi. tathā Parāçarā-  
'dy-akhila-çiṣṭa-saṃvādād api seçvara-vādasyāi 'va pāramārthikatvam ava-  
dhāryate. api ca

“Aksapāda-praṇīte ca Kūṇāde sāṃkhya-yogayoh  
tyājyaḥ çruti-viruddho 'ṅgaḥ çruty-eka-çaraṇāir nṛbhiḥ. 10  
Jāiminīye ca Vāiyāse viruddhā-'ṅgo na kaçcana ;  
çrutyā vedā-'rtha-vijñāne çruti-pāram gatāu hi tāv”

iti Parāçaro-'papurāṇā-'dibhyo 'pi brahma-mīmāṃsāyā içvarā-'ṅge bala-  
vattvam. tathā

“nyāya-tantrāṇy anekāni tāis-tāir uktāni vādidbhiḥ ; 15  
hetv-ūgama-sad-ūcārāir yad yuktaṃ, tad upāsyatām”

iti Mokṣadharma-vākyād api Parāçarā-'dy-akhila-çiṣṭa-vyavahārena brahma-  
mīmāṃsā-nyāya-vāiçeṣikā-'dy-ukta içvara-sādhaka-nyāya eva grūhyo, bala-  
vattvāt, tathā

“yam na paçyanti yogī-'ndrūḥ sāṃkhyā api maheçvaram 20  
anādi-nidhanam brahma, tam eva çaraṇam vraje”

'ty-ādi-Kāurmā-'di-vākyāiḥ sāṃkhyānām içvarā-'jñānasyāi 'va Nārāyaṇā-  
'dinā proktatvāc ca.

kim ca brahma-mīmāṃsāyā içvara eva mukhyo viṣaya upakramā-'dibhir  
avadhrtaḥ. tatrā 'ṅge tasya bādhe çāstrasyāi 'vā 'pramānyam syād, yat 25  
paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt. sāṃkhya-çāstrasya tu puruṣārtha-  
tat-sūdhana-prakṛti-puruṣa-vivekāv eva mukhyo viṣaya iti 'çvara-pratiṣedhā-  
'ṅga-bādhe 'pi nū 'pramānyam, yat-paraḥ çabdaḥ sa çabdā-'rtha iti nyāyāt.  
ataḥ sāvakāçatayā sāṃkhyam eve 'çvara-pratiṣedhā-'ṅge durbalam iti. na  
ca « brahma-mīmāṃsāyām api 'çvara eva mukhyo viṣayo, na tu nityāi- 30  
'çvāryam » iti vaktuṃ çakyate ; “smṛty-anavakūça-doṣa-prasaṅga”-rūpa-  
pūrvapakṣasyā 'nupapattyā nityūi-'çvārya-viçiṣṭatvenūi 'va brahma-mīmāṃ-  
sā-viṣayatvā-'vadhāraṇāt. brahma-çabdasya para-brahmany eva mukhya-  
tayā tu “athā 'taḥ para-brahma-jijñāse” 'ti na sūtritam iti. etena sāṃkhya-  
virodhād brahma-yoga-darçanayoh kārye-'çvara-paratvam api na çāṅkanī- 35  
yam ; prakṛti-svātantryā-'pattyā “racanā-'nupapatteç ca nū 'numānam”  
ity-ādi-brahma-sūtra-paramparā-'nupapatteç ca ; tathā “sa pūrveṣām api  
guruḥ, kālenā 'navacchedād” iti Yoga-sūtra-tadiya-Vyāsa-bhāṣyābhyānt

sphuṭam iṣa-nityatā-vagamāc ce 'ti. tasmād abhyupagama-vāda-prāndhī-vādā-dināi 'va sāmkhyaśya vyāvahārike-ṣvara-pratiśedha-paratayā brahma-mīmāṃsā-yogābhyām saha na virodhaḥ. abhyupagama-vādaḥ ca cāstre dr̥ṣṭo, yathā Viṣṇupurāṇe :

- 5 “ete bhinna-dr̥ṣṭāṃ, dāityā, vikalpāḥ kathitā mayā,  
kṛtvā 'bhyupagamāṃ tatra. sām̐kṣepaḥ ṣṛyātām mame ”

'ti. astu vā pāpinām jñāna-pratibandhā-rtham āstika-dar̥ṣaneśv apy aṅcataḥ ṣṛuti-viruddhā-rtha-vyavasthāpanam. teṣu-teṣv aṅṣeśv aprāmāṇyāṃ ca ; ṣṛuti-smṛty-aviruddheṣu tu mukhya-viṣayeṣu prāmāṇyam asty eva. ata  
10 eva Padmapurāṇe brahma-yoga-dar̥ṣanā-'tiriktānāṃ dar̥ṣanānāṃ nindā 'py upapadyate, yathā tatra Pārvatīm pratī 'ṣvara-vākyam :

“ ṣṛṇu, devi, pravakṣyāmi tāmasāni yathā-kramam,  
yeṣāṃ ṣṛavaṇa-mātreṇa pātityāṃ jñānināṃ api.

- 15 prathamāṃ hi mayāi 'vo 'ktaṃ ṣāivam pācupatā-'dikam.  
mac-chakty-āveṣitāir viprāiḥ samproktāni tataḥ param :

Kaṇādena tu samproktaṃ ṣāstrāṃ vūṣeṣikam mahat,  
Gāutamena tathā nyāyam, sāmkhyaṃ tu Kapilena vāi,  
dvi-jaṇmaṇā Jāimininā pūrvam vedamayā-rthataḥ  
nirīṣvareṇa vādena kṛtaṃ ṣāstram mahattaram.

- 20 Dhiṣaṇena tathā proktaṃ cārvākam ati-garhitam.  
dāityānāṃ nāṣanā-rthāya Viṣṇunā Buddha-rūpiṇā  
bāuddha-ṣāstram asat proktaṃ nagna-nīlapatā-'dikam.  
māyāvādam asac chāstram pracchannam bāuddham eva ca .

- mayāi 'va kathitaṃ, devi, kalāu brāhmaṇa-rūpiṇā  
25 apārthaṃ ṣṛuti-vākyānāṃ dar̥ṣayaḥ loka-garhitam.

karma-svarūpa-tyūjyātvam atra ca pratipādyate,  
sarva-karma-paribhraṇṣān nūṣkarmyāṃ tatra co 'cyate.

- parātma-jīvayor āikyam mayā 'tra pratipādyate,  
brahmaṇo 'sya param rūpaṃ nirguṇaṃ dar̥ṣitam mayā.

- 30 sarvasya jagato 'py asya nāṣanā-rthaṃ kalāu yuge  
vedā-rtha-van mahā-ṣāstram māyāvādam avāidikam  
mayāi 'va kathitaṃ, devi, jagatāṃ nāṣa-kāraṇād ” iti.

adhikaṃ tu brahma-mīmāṃsā-bhāṣye prapañcitam asmābhir iti. tasmād āstika-ṣāstrasya na kasyā 'py aprāmāṇyāṃ virodho vā ; sva-sva-viṣayeṣu  
35 sarveṣāṃ abādḥād, avirodhāc ce 'ti. « nanv evam puruṣa-bahutvā-'ṅṣe 'py asya ṣāstrasyā 'bhyupagama-vādatvaṃ syāt? » na syāt ; avirodhād, brahma-mīmāṃsāyāṃ apy “ aṅṣo nānā-vyapadeṣād ” ity-ādi-sūtra-jātāir jīvā-'tma-bahutvasyāi 'va nirṇayāt. sāmkhya-siddha-puruṣaṇāṃ ātmatvaṃ tu brahma-mīmāṃsāyā bādhyata eva ; “ ātme 'ti tū 'payantī ” 'ti tat-sūtreṇa paramā-

'tmano eva paramā-rtha-bhūmāv ātmatvā-vādhārapāt. tathā 'pi ca sām-  
khyāsyā nā 'prāmāṇyam; vyāvahārikā-tmano jīvasye 'tara-viveka-jñānasya  
mokṣa-sādhanaṭve vivakṣitā-rthe bādhā-bhāvāt. etena ṣṛuṭi-smṛti-pra-  
siddhāyor nānātmāi-kātmavayor vyāvahārika-pāramārthika-bhedenā 'vi-  
rodha iti brahma-mīmāṃsāyām prapañcitam asmābhir iti dik. 5

«nanv evam api Tattvasamāsā-khya-sūtrāṇi sahā 'syāḥ Ṣaḍadhyāyāḥ  
pāunaruktyam» iti cen, māi 'vam! sāmṅsepa-vistara-rūpeṇo 'bhayor apy  
apāunaruktyāt. ata evā 'syāḥ Ṣaḍadhyāyā yoga-darśanasye 'va Sāṃkhya-  
pravacana-samjñā yuktā. Tattvasamāsā-khyām hi yat sāmṅsīptam sām-  
khyā-darśanam, tasyāi 'va prakarṣeṇā 'bhyām nirvacanam iti. viṣeṣas tv 10  
ayam: yat Ṣaḍadhyāyām Tattvasamāsā-khyo-'ktā-rtha-vistara-mātram,  
yoga-darśane tv ābhyām abhyupagama-vāda-pratiśiddhasye 'cvarasya nirū-  
paṇena nyūnatā-parihāro 'pī 'ti. asya ca sāmṅkhyā-samjñā sāvayā

“sāmṅkhyām prakurvate cāi 'va prakṛtiṃ ca pracakṣate,  
tattvāni ca catur-viṅṣat; tena sāmṅkhyāḥ prakīrtitā” 15

ity-ādibhyo Bhārata-di-vākyebhyaḥ. sāmṅkhyā samyag-vivekenā 'tma-  
kathanam ity arthaḥ. ataḥ sāmṅkhyā-ṣabdasya yoga-rūḍhatayā

“tat-kāraṇam sāmṅkhyā-yogā-dhigamyam”

ity-ādi-ṣṛuṭiṣu

“eṣā te 'bhīhitā sāmṅkhye buddhir, yoge tv imām ṣṛṇv” 20

ity-ādi-smṛtiṣu ca sāmṅkhyā-ṣabdena sāmṅkhyā-ṣāstram eva grāhyam, na  
punar arthā-ntaram kalpanīyam iti.

tad idam mokṣa-ṣāstram cikitsā-ṣāstra-vac catur-vyūham. yathā hi  
roga ārogyam roga-nidānam bhāṣajyam iti catvāro vyūhāḥ samūhāḥ cikitsā-  
ṣāstrasya pratipādyās, tathāi 'va heyam hānam heya-hetur hāno-pāyaḥ ce 25  
'ti catvāro vyūhā mokṣa-ṣāstrasya pratipādyā bhavanti; mumukṣubhir  
jijñāsitatvāt. tatra trividham duḥkham heyam; tad-atyanta-nivṛttir hānam;  
prakṛti-puruṣa-samyoga-dvārā cā 'viveko heya-hetuḥ; viveka-khyātiḥ tu  
hāno-pāya iti. vyūha-ṣabdena cāi 'śām upakaraṇa-saṅgrahaḥ.

tatra cā 'dāu phalatvenā 'bhyarhitam hānam tat-pratīyogi-vidhayāi 'va 30  
ca heyam pratipādayiṣyan ṣāstra-kāraḥ ṣiṣyā-vadhānāya ṣāstrā-rambham  
pratijānīte:

**atha trividha-duḥkhā-'tyanta-nivṛttir atyanta-puruṣārthaḥ. 1.**

atha-ṣabdo 'yam uccāraṇa-mātreṇa maṅgala-rūpaḥ. ata eva “maṅgalā-  
'caraṇam ṣiṣṭā-cārād” iti svayam eva pañcamā-dhyāye vakṣyati. arthas 35  
tv atrā 'tha-ṣabdasyā 'dhikāra eva; praṇā-nantaryā-dinam puruṣārthena  
sahā 'nvayā-sambhavāt; jñānā-dy-ānantaryasya ca sūtrair eva vakṣya-  
mānatayā tat-pratipādana-vāiyarthīyāt; adhikāra-bhinnā-rthatve ṣāstrā-

- 'rambha-pratijñā-dy-alābha-prasaṅgāc ca. tasmāt puruṣārthasyo 'pakramo-  
'pasamhāra-darṣanād adhikāra-rthatvam evo 'citam. "tad-ucchittiḥ puru-  
ṣārtha" ity upasamhāro bhaviṣyati 'ti. adhikāraḥ cā 'dhikyena prādhā-  
nyenā 'rambhaṇam. ārambhaḥ ca yady api sāksāc chāstrasyāi 'va, tathā 'pi  
5 tad-dvārā cāstrā-rtha-tad-vicārayor api 'ti. tathā ca sādhanā-dy-upakaraṇa-  
sahito yathokta-puruṣārtho 'dhikṛtaḥ, prādhānyena nirūpayitum asmābhiḥ  
prārabdha iti sūtra-vākyā-rthaḥ. trividham ādhyātmikam ādhibhāutikam  
ādhidāivikam ca duḥkham. tatrā 'tmānam sva-saṅghātam adhikṛtya  
pravṛttam ity ādhyātmikam: cārīram mānasam ca. tatra cārīram vyādhy-  
10 ādy-uttham, 'mānasam kāmā-dy-uttham. tathā bhūtāni prāṇino 'dhikṛtya  
pravṛttam ity ādhibhāutikam, vyāghra-corā-dy-uttham. devān agni-vāy-  
v-ādīn adhikṛtya pravṛttam ity ādhidāivikam, dāha-ḥitā-dy-uttham iti vibhā-  
gaḥ. yady api sarvam eva duḥkham mānasam, tathā 'pi mano-mātra-  
janyatvā-janyatvābhyām mānasatvā-mānasatva-viṣeṣaḥ. eṣāṁ trividha-  
15 duḥkhānām yā 'tyanta-nivṛttiḥ sthūla-sūkṣma-sādhāraṇyena niḥṣeṣato  
nivṛttiḥ. so 'tyantaḥ paramaḥ puruṣārthaḥ, puruṣāṇām buddher iṣṭa ity  
avāntara-vākyā-rthaḥ. tatra sthūlāni duḥkhāni vartamānā-vasthāni, ta  
ca dvitīya-kṣaṇād upari svayam eva naṅkṣyati; ato na tatra jñānā-'pekṣā;  
atītaṁ tu prāg eva naṣṭam iti na tatra sādhanā-'pekṣe 'ti pariṣeṣād anāgatā-  
20 'vastha-sūkṣma-duḥkha-nivṛttir eva puruṣārthatayā prakṛte paryavasyati.  
tathā ca Yoga-sūtram: "heyam duḥkham anāgatam" iti. nivṛttiḥ ca na  
nāço, 'pi tv atitā-'vasthā; dhvaṁsa-prāgabdhāvayor atitā-'nāgatā-'vasthā-  
svarūpatvāt; sat-kārya-vādidbhir abhāvā-'naṅgikārāt. «nanu kadūcid apy  
avartamānam anāgataṁ duḥkham aprāmāṇikam; ataḥ kha-puṣpa-nivṛtti-  
25 vat tan-nivṛtter na puruṣārthatvaṁ yuktam» iti. māi 'vam! sarvatra hi  
sva-sva-kārya-janana-çaktir yāvad-dravya-sthāyinī 'ti Pātāñjale siddham;  
dāhā-'di-çakti-çūnyasyā 'gny-ūdeḥ kvāpy adarṣanāt. sā ca çaktir anāgatā-  
'vastha-tat-tat-kārya-rūpā; iyam eva co 'pādāna-kāraṇa-svarūpa-yogyate 'ty  
api gīyate. ato yāvac citta-sattā, tāvad evā 'nāgata-duḥkha-sattā 'numīyate;  
30 tan-nivṛttiḥ ca puruṣārtha iti. jīvan-mukti-daçāyām ca prārabdha-karma-  
phalā-'tiriktānām duḥkhānām anāgatā-'vasthānām bijā-'khyānām dāho,  
videha-kāivalye tu cittena saha vināça ity avāntara-viṣeṣaḥ. bīja-dāhaḥ cā  
'vidyā-sahakārya-uccheda-mātram; jñānasyā 'vidyā-mātro-'cchedakatvasya  
loke siddhatvāt. ata eva cittena sahāi 'va duḥkhasya nāçaḥ; jñānasya  
35 sāksāc duḥkhā-'di-nāçakatve pramāṇā-'bhāvād iti.

«nanu tathā 'pi duḥkha-nivṛttir na puruṣārthaḥ sambhavati; duḥ-  
khasya citta-dharmatvena puruṣe tan-nivṛtṭy-asambhavāt; duḥkha-nivṛtti-  
çabdasya duḥkhā-'nutpādā-rthakatve 'pi puruṣe tasya nitya-siddhatvāt.  
yat tu <kaṇṭha-cūmīkara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā  
40 syād> iti, tan na; evam api pumān nirduḥkha iti çravaṇa-manano-'ttaram  
duḥkha-hānā-rtham nididhyāsanā-'dāu pravṛtṭy-anupapatteḥ. bahv-āyāsa-

sādhya hy upāye phala-niṣcayād eva pravṛttiḥ bhavati; prakṛte tu grāyana-  
mananābhyām siddhatva-jñānān nā 'prāmānya-jñānā-nāskanditaḥ phalasyā  
'siddhatva-niṣcayo 'stī 'ti. kiṃ ca bhavatu kadācid bhramā-'dinā puruṣe-  
'ochā-viṣayatvaṃ duḥkhā-'bhāvasya; ṣṛutis tu moha-nācinī katharī sid-  
dhasya phalatvam pratipādayet: "tarati ṣoḥam ātma-vid," "vidvān haṛṣa- 5  
ṣoḥāu jahātī" 'ty-ādir » iti?

atro 'cyate: "na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas  
tad-yogād ṛta" iti heya-hetv-avadhāraka-sūtrenāi 'vā 'yam pūrva-pakṣaḥ  
samādhāsyate. tathā hi, pratibimba-rūpeṇa puruṣe 'pi sukha-duḥkṣe staḥ;  
anyathā tayoḥ bhogyatvā-'nupapatteḥ. sukha-'di-grahanaṃ hī bhogo, 10  
grahanaṃ ca tad-ākārataḥ. sā ca kūtastha-citāu buddher arthā-'kāra-vat  
pariṇāmo na sambhavati 'ty agatyā pratibimba-svarūpatāyām eva pary-  
avasyati. ayam eva buddhi-vṛtti-pratibimbo "vṛtti-sārūpyam itaratre" 'ti  
Yoga-sūtreṇo 'ktaḥ. "sattve tu tapyamāne tad-ākārā-'nurodhī puruṣo 'py  
anu-tapyata iva dr̥ṣyata" iti Yoga-bhāṣye ca tad-ākārā-'nurodha-ṣabdena 15  
viṣṣyāi 'va tāpā-'di-duḥkhasya pratibimba uktāḥ. ata eva ca puruṣasya  
buddhi-vṛtty-uparāge sphaṭikaṃ dr̥ṣṭūntaṃ sūtra-kāro vakṣyati "kusuma-  
vac ca maṇir" iti. vedāntibhir api cetane 'dhyastatayāi 'va dr̥ṣya-bhānam  
ucyate; sa cā 'dhyāsaḥ pratibimbaṃ vinā na ghaṭeta; jñāna-mātrasyā  
'dhyāsatva ātmāgrāyāt: adhyāsaj jñānaṃ, jñānaṃ eva cā 'dhyāsa iti. tad 20  
etat smaryate 'pi:

"tasmiṃ cid darpaṇe sphāre samastā vastu-dr̥ṣṭayah;  
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

atra hi dr̥ṣṭi-ṣabdo buddhi-vṛtti-sāmānya-paro, yukti-sāmyāt. pratibimbaḥ  
ca tat-tad-upādhiṣu bimbā-'kāraḥ citta-pariṇāma iti. tasmāt pratibimba- 25  
rūpeṇa puruṣe duḥkha-sambandho bhogā-'khyo 'sti. atas tenāi 'va rūpeṇa  
tan-nivṛtteḥ puruṣārthatvaṃ yuktam. ata eva duḥkham mā bhuñjīye 'ti  
prārthanā 'py ā-pāmarāṃ dr̥ṣyate. tac ca duḥkha-bhoga-nivṛtteḥ puru-  
ṣārthatvam anya-ṣeṣatayā na sambhavati 'ti sūi 'va svataḥ puruṣārthaḥ;  
duḥkha-nivṛttis tu kaṇṭakā-'di-nivṛtti-vat tadarthyena, na svataḥ puru- 30  
ṣārthaḥ. evaṃ sukham api na svataḥ puruṣārthaḥ, kiṃ tu tad-bhoga eva.  
tad idaṃ duḥkha-bhoga-nivṛtteḥ puruṣārthatvaṃ Yoga-bhāṣye Vyāsa-devāir  
uktam: "tasmin nivṛte puruṣaḥ punar idaṃ tāpa-trayaṃ na bhuñkta" iti.  
ataḥ ṣṛutāv api duḥkha-nivṛtteḥ puruṣārthatvaṃ viṣayatā-sambandhenāi  
'va bodhyam. tad etad Yogavārttike prapañcitam asmābhir iti dik. tad 35  
evam anena sūtreṇa vyūha-dvayaṃ saṃkṣepeṇo 'ddiṣṭaṃ, vistaras tv  
anayoḥ paṇḍitā bhavite 'ti.

ataḥ param vakṣyamānasya hāno-'pāya-vyūhasyā 'kāṅkṣā-'rthaṃ tad-  
itāreṣāṃ hāno-'pāyatvam pratyācāṣṭe sūtra-jātena:

na dr̥ṣṭāt tat-siddhir, nivṛtte 'py anuvṛtti-darṣanāt. 2.

lāukikād upāyād dhanā-'der atyanta-duḥkha-nivṛtti-siddhir nā 'sti. kutaḥ? dhanā-'dinā duḥkhe nivṛtte paṇcād dhanā-'di-kṣaye punar api duḥkhā-'nuvṛtti-darṣanād ity arthaḥ. tathā ca ṣṛuṭiḥ "amṛtatvasya tu nā  
5 'ṣā 'sti vittene" 'ty-ādiḥ.

« nanv evaṃ dhanā-'dy-arjanasya kuñjara-ṣāuca-vad duḥkhā-'nivarta-  
katve katham tatra pravṛttiḥ? » tatrā 'ha :

prātyahika-kṣut-pratikāra-vat tat-pratikāra-ceṣṭanāt puruṣār-  
thatvam. 3.

10 dr̥ṣṭa-sādhana-janyāyām duḥkha-nivṛttāv atyanta-puruṣārthatvam eva  
nā 'sti, yathā-katham-cit puruṣārthatvaṃ tv asty'eva. kutaḥ? prātyahi-  
kasya kṣud-duḥkhasya nirākaraṇa-vad eva tena dhanā-'dinā duḥkha-nirā-  
karaṇasya ceṣṭanād anveṣaṇād ity arthaḥ. ato dhanā-'dy-arjane pravṛttir  
upapadyata iti bhāvaḥ. kuñjara-ṣāucā-'dikam apy āpāta-duḥkha-nivarta-  
15 katayā manda-puruṣārtho bhavaty eve 'ti.

sa ca dr̥ṣṭa-sādhana-jo manda-puruṣārtho vijñāir heya ity āha :

sarvā-'sambhavāt sambhave 'pi sattā-'sambhavād dheyāḥ pra-  
māṇa-kuṣalāiḥ. 4.

sa ca dr̥ṣṭa-sādhana-jo duḥkha-pratikāro duḥkhā-'duḥkha-viveka-ṣāstrā-  
20 'bhijñāir heyo duḥkha-pakṣe nikṣepaṇīyaḥ. kutaḥ? sarvā-'sambhavāt sarva-  
duḥkheṣu dr̥ṣṭa-sādhanāiḥ pratikārā-'sambhavāt. yatrā 'pi sambhavas,  
tatrā 'pi pratigraha-pāpā-'dy-uttla-duḥkhā-'vaçyakatvam āha : sambhave  
'pī 'ti ; sambhave 'pi dr̥ṣṭo-pāya-nāntarīyakā-'di-duḥkha-samparkā-'vaçyam-  
bhavād ity arthaḥ. tathā ca Yoga-sūtram : "pariṇāma-tāpa-saṃskāra-  
25 duḥkhāir guṇa-vṛtti-virodhāc ca sarvaṃ eva duḥkhaṃ vivekina" iti.

« nanu dr̥ṣṭa-sādhana-janye sarvasminn eva duḥkha-pratikāre duḥkha-  
sambheda-niyamo 'prajoyakah ; tathā ca smaryate :

"yan na duḥkhena sambhinnam na ca grastam anantaram  
abhilāṣo-'panītaṃ ca, tat sukham svalḥ-padā-'spadam" iti. »

30 tatrā 'ha :

utkarṣād api mokṣasya, sarvo-'tkarṣa-ṣṛuteḥ. 5.

dr̥ṣṭa-sādhanā-'sūdhyaasya mokṣasya dr̥ṣṭa-sādhana-sūdhya-rājyā-'dibhya  
utkarṣāt teṣu duḥkha-sattā-'vadhāryate ; api-ṣabdāt triguṇā-'tmakatvā-'der  
api. mokṣasyo 'tkarṣe pramāṇam sarvo-'tkarṣa-ṣṛuter iti ; "na ha vāi  
35 ṣaṇīrasya sataḥ priyā-'priyayor apahatir asti ; aṣaṇīrām vāva santam priyā-  
'priye na sṛṣṭa" ity-ādinā videha-kāiḥvalyasyo 'tkarṣa-ṣṛuter ity arthaḥ.

«nanu mā bhavatu dr̥ṣṭa-sādhanaḍ atyanta-duḥkha-nivṛttiḥ; adṛṣṭa-sādhanaḍ tu vāidika-karmaṇaḥ syāt; “apāma somam, amṛta abhūme” ’ty-ādi-ṣṛuter’ iti. tatrā ’ha:

aviṣeṣaḥ co ’bhayoḥ. 6.

ubhayaḥ eva dr̥ṣṭā-dr̥ṣṭayor atyanta-duḥkha-nivṛtṭy-asādhakatve ya-  
thokta-tad-dhetutve cā ’viṣeṣa eva mantavya ity arthaḥ. etad eva Kāri-  
kāyām uktam:

“dr̥ṣṭavad ānuṣṛavikaḥ; sa hy aviṣuddhi-kṣayā-tiṣaya-yukta” iti.

guror anuṣṛūyata ity anuṣṛavo vedaḥ; tad-vihita-yāgā-dir ānuṣṛavikaḥ.  
sa dr̥ṣṭo-pāya-vad evā ’viṣuddhyā hiṁsā-di-pāpena vināci-sātiṣaya-phala-  
katvena ca yukta ity arthaḥ. «nanu vāidha-hiṁsāyāḥ pāpa-janakatve  
balavad-anīṣṭā-nanubandhi-ṣṭa-sādhanaṭva-rūpasya vidhy-arthasyā ’nupa-  
pattir’ iti cen, na; vāidha-hiṁsā-janyā-nīṣṭasye ’ṣṭo-tpatti-nāntarīyakatvene  
’ṣṭo-tpatti-nāntarīyaka-duḥkhā-dhika-duḥkhā-janakatva-rūpasya balavad-  
anīṣṭā-nanubandhitvasya vidhy-añcasyā ’kṣateḥ. yat tu «vāidha-hiṁsā-  
’tirikta-hiṁsūyā eva pāpa-janakatvam» iti, tad asat; samkoce pramāṇā-  
’bhāvāt; Yudhiṣṭhirā-dīnām sva-dharme ’pi yuddhā-dāu jñāti-vadhā-di-  
pratyavāya-parihārāya prāyaḥcitta-ṣṛavaṇāc ca;

“tasmūd yāsyāmy ahaṁ, tāta, dr̥ṣṭve ’maṁ duḥkha-saṁnidhim  
trayī-dharmam adharmā-dhyāṁ kimpāka-phala-saṁnibham”

20

iti Mārkaṇḍeya-vacanāc ca. “aliṁsan sarva-bhūtāny anyatra tīrthebhya”  
iti ṣṛutis tu vāidhā-tirikta-hiṁsā-nivṛtṭer iṣṭa-sādhanaṭvam eva vakti, na tu  
vāidha-hiṁsāyā anīṣṭa-sādhanaṭvā-bhāvam apī ’ty-ādikam Yogavārtṭike  
draṣṭavyam iti dik.

“na karmaṇā na prajāyā dhanena, tyāgenāi ’ke amṛtatvam ānaṣur” iti, 25

“tam eva viditvā ’ti mṛtyum eti, nā ’nyaḥ panthā vidyate ’yanāye”

’ty-ādi-ṣṛuti-virodhena tu soma-pānā-dibhir amṛtatvaṁ gāuṇam eva man-  
tavyam;

“ā-bhūta-samplavaṁ sthānam amṛtatvaṁ hi bhāṣyata”

iti Viṣṇupurāṇāt.

30

tad evaṁ dr̥ṣṭā-dr̥ṣṭo-pāyayoḥ sāksāt-parama-puruṣārthā-sādhanaṭve  
sādhite tad-upāyā-kāṁkṣāyām viveka-jñānam upāyo vaktavyaḥ. tatra  
viveka-jñānam avivekā-khya-duḥkha-hetū-ccheda-dvārāi ’va hāno-pāya ity  
āḥayenā ’dāv avivekam eve ’tara-pratiṣedhena heya-hetutayā pariṣeṣayati  
praghaṭṭakena:

35

na svabhāvato baddhasya mokṣa-sādhano-padeṣa-vidhiḥ. 7.

duḥkhā-tyanta-nivṛtṭter mokṣatvasyo ’ktatayā bandho ’tra duḥkha-yoga  
eva. tasya bandhasya puruṣe na svābhāvikatvaṁ vakṣyamāṇa-lakṣaṇam asti;



yato na svabhāvato baddhasya mokṣāya sādhanō 'padeṣasya grāntasya vidhir anuṣṭhānaṃ niyojyānāṃ ghaṭate. na hy agneḥ svābhāvikād āuṣpyān mokṣaḥ sambhavati; svābhāvikasya yāvad-dravya-bhāvitvād ity arthaḥ. tad uktam Īṣvara-gītāyām :

- 6 “yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,  
na hi tasya bhaven muktir janmā-ntara-ṣatāir apī” 'ti.

yasmin sati kāraṇa-vilambād vilambo yasyo 'tpattāu na bhavati, tasya tat svābhāvikam iti svābhāvikatva-lakṣaṇam.

- « nanu sarvado 'palambhā-’patter duḥkhasya svābhāvikatva-ṣaṅkāi 'va  
10 nāstī » 'ti cen, na; triguṇā-’tmakatvena cittasya duḥkha-svabhāvatvè 'pi  
sattvā-’dhikyena 'bhībhavāt sadā duḥkhā-’nupalabdhi-vad ātmano 'pi tad-  
anupalabdhi-sambhavāt; duḥkha-svābhāvikatva-vādibhir bāuddhāiḥ citta-  
syāi 'vā 'tmatā-’bhyupagamāc ca. « athāi 'vam ātma-nāṣād eva mokṣo 'stv »  
iti cen, na; aham baddho vimuktaḥ syām iti bandha-sāmānādhikarānyenūi  
15 'va mokṣasya puruṣārthatvād iti.

« bhavaty ananuṣṭhānaṃ, tena kim? » ity ata āha :

svabhāvasyā 'napāyitvād ananuṣṭhāna-lakṣaṇam aprāmāṇyam. 8.

svabhāvasya yāvad-dravya-bhāvitvān mokṣā-’sambhavena tat-sādhanō-  
'padeṣṭr-ṣruter ananuṣṭhāna-lakṣaṇam aprāmāṇyaṃ syād ity arthaḥ.

- 20 « nanu ṣruti-balād evā 'nuṣṭhānaṃ syāt? » tatrā 'ha :

nā 'ṣakyo-’padeṣa-vidhir, upadiṣṭe 'py anupadeṣaḥ. 9.

nā 'ṣakyāya phalāyo 'padeṣasyā 'nuṣṭhānaṃ sambhavati, yata upadiṣṭe  
'pi vihite 'py aṣakyasyo 'pāye sa upadeṣo na bhavati, kim tū 'padeṣā-’bhāsa  
eva; bādhitam arthaṃ vedo 'pi na bodhayatī 'ti nyāyād ity arthaḥ.

- 25 ^ atra ṣaṅkate :

ṣukla-pāṭa-vad bīja-vac cet, 10.

- « nanu svābhāvikasyā 'py apāyo dṛṣyate, yathā ṣukla-pāṭasya svābhā-  
vikam ṣaṅklyam rūgeṇā 'panīyate, yathā ca bījasya svābhāviky apy aṅkura-  
ṣaktir agninā 'panīyate; ataḥ ṣukla-pāṭa-vad bīja-vac ca svābhāvikasya  
30 bandhasyā 'py apāyaḥ puruṣe sambhavatī 'ti tadvad eva tat-sādhanō-  
'padeṣaḥ syād » iti ced ity arthaḥ.

samādhatte :

ṣakty-udbhavā-’nuddbhavābhyām nā 'ṣakyo-’padeṣaḥ. 11.

- ukta-dṛṣṭāntayor api nā 'ṣakyāya svābhāvikā-’pāyāyo 'padeṣo lokānām  
35 bhavati. kutaḥ? ṣakty-udbhavā-’nuddbhavābhyām. dṛṣṭānta-dvaye hi

ṇāuklyā-'der āvirbhāva-tirobhāvāv eva bhavataḥ, na tu ṇāuklyā-'ṇkura-  
 ṇākytor apāyo bhavati; rajakā-'di vyāpārāir yogi-sāṃkalpā-'dibhiḥ ca  
 rakta-paṭa-bhrṣṭa-bijayoh punaḥ ṇāuklyā-'ṇkuraṇāky-āvirbhāvād ity arthaḥ.  
 « nanv evam puruṣe 'pi duḥkha-ṇāky-tirobhāva eva mokṣo 'stv » iti cen,  
 na; duḥkhā-'tyanta-nivṛtter eva loke puruṣārthatvā-'nubhavāc chruti-  
 smṛtyoh puruṣārthatva-siddheḥ ca, na tu dṛṣṭāntayor iva tirobhāva-mātrasye  
 'ti. kiṃ ca duḥkha-ṇāky-tirobhāva-mātrasya mokṣatve kadācid yogi-'ṇvara-  
 sāṃkalpā-'dinā ṇāky-udbhavasya bhrṣṭa-bijeshv iva muktesv api sambhavenā  
 'nirmokṣā-'pattir iti.

'svabhāvato bandham nirākṛtya nimittebhyo 'pi bandham apākaroti 10  
 sūtra-jātena. puruṣe duḥkhasya nāmittikatve 'pi jñānā-'dy-upāyo-'cchedya-  
 tvaṃ na ghateta; anāgatā-'vastha-sūkṣma-duḥkhasya yāvad-dravya-bhāvi-  
 tvād ity āṇayena nāmittikatvaṃ nirākriyate :

**na kāla-yogato, vyāpino nityasya sarva-sambandhāt. 12.**

nā 'pi kāla-sambandha-nimittakāḥ puruṣasya bandhaḥ. kutaḥ? vyāpino 15  
 nityasya kālasya sarvā-'vacchedena sarvadā muktā-'mukta-sakala-puruṣa-  
 sambandhāt; sarvā-'vacchedena sadā sakala-puruṣāṇām bandhā-'patter ity  
 arthaḥ. atra ca prakaraṇe kāla-deḇa-karmā-'dināṃ nimittatva-sāmānyāṃ  
 nā 'palapyate; ṇṛuti-smṛti-yuktibhiḥ siddhatvāt; kiṃ tu yaṃ nāmittikatvaṃ  
 pākaja-rūpā-'di-van nimitta-janyatvaṃ, tad eva bandhe pratiṣidhyate, pu- 20  
 ruṣe bandhasyāu 'pādhikatvā-'bhyupagamāt. « nanu kālā-'di-nimittakatve  
 'pi sahakāry-antara-sambhavā-'sambhavābhyāṃ vyavasthā syād » iti ced,  
 evaṃ sati yat-saṃyoge saty avaṇyam bandhas, tatrāi va sahakāriṇi lāgha-  
 vād bandho yuktaḥ; puruṣe bandha-vyavahārasyāu 'pādhikatvenā 'py  
 upapatter iti kṛtaṃ nāmittikatvene 'ti.

25

**na deḇa-yogato 'py āsmāt. 13.**

deḇa-yogato 'pi na bandhaḥ. kutaḥ? āsmāt pūrva-sūtro-'ktān muktā-  
 'mukta-sarva-puruṣa-sambandhāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

**nā 'vasthāto, deha-dharmatvāt tasyāḥ. 14.**

saṃghāta-viḇeṣa-rūpatā-'khyā deha-rūpā yā 'vasthā, na tan-nimittrato 30  
 'pi puruṣasya bandhaḥ. kutaḥ? tasyā avasthāyā deha-dharmatvāt; acetana-  
 dharmatvād ity arthaḥ. anya-dharmasya sāksād anya-bandhakatve 'tipra-  
 saṃgāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

« nanu puruṣasyā 'py avasthāyāṃ kim bādhakam? » tatrā 'ha :

**asaṃgo 'yam puruṣa iti. 15.**

35

iti-ṇabdo hetv-arthe. puruṣasyā 'saṃgatvād avasthāyā deha-mātra-•

dharmatvam iti pūrva-sūtreṇā 'nvayaḥ. puruṣasyā 'vasthā-rūpa-vikāra-  
svikāre vikāra-hetu-saṃyogā-'khyāḥ saṅgaḥ prasajyete 'ti bhāvaḥ. asaṅgate  
ca ṛutīḥ: "sa yad atra kimcit paçyaty, ananvāgatas tena bhavati; asaṅgo  
hy ayam puruṣa" iti. saṅgaḥ ca saṃyoga-mātram na bhavati; kāla-deça-  
5 sambandhasya pūrvam uktatvāt; ṛuti-smṛtiṣu padma-pattra-stha-jalene 'va  
padma-patrasya 'saṅgatāyāḥ puruṣā-'saṅgatāyām dṛṣṭāntatā-çravanāc ca.

**na karmaṇā, 'nya-dharmatvād atiprasakteç ca. 16.**

na vihitā-niṣiddha-karmaṇā 'pi puruṣasya bandhaḥ; karmaṇām anātma-  
dharmatvāt; anya-dharमेṇa sāksād anyasya bandhe ca muktasyā 'pi  
10 bandhā-'patteḥ. «nanu sva-svo-'pādhi-karmaṇā bandhā-'ñgīkāre nā 'yaṃ  
doṣa» ity āçayena hetv-antaram āha: atiprasakteç ce 'ti. pralayā-'dāv api  
duḥkha-yoga-rūpa-bandhā-'patteç ce 'ty arthaḥ. saha-kāry-antara-vilambato  
vilamba-kalpanām ca prāg eva nirākṛtam "na kāla-yogata" ity-ādi-sūtra iti.

«nanv evaṃ duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikaranyā-  
15 'nurodhena cittasyāi 'vā 'stu; duḥkhasya citta-dharmatāyāḥ siddhatvāc ca.  
kim-artham puruṣasyā 'pi kalpyate bandha?» ity āçāṅkūyam āha:

**vicitra-bhogā-'nupapattir anya-dharmatve. 17.**

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhogā-'n-  
upapattiḥ. puruṣasya hi duḥkha-yogaṃ vinā 'pi duḥkha-sākṣātkārā-'khyā-  
20 bhoga-svikāre sarva-puruṣa-duḥkhā-'dīnām sarva-puruṣa-bhogyatā syān,  
niyāmakā-'bhāvāt. tataç cā 'yaṃ duḥkha-bhoktā 'yaṃ ca sukha-bhokte  
'ty-ādi-rūpa-bhoga-vāicitryam no 'papadyete 'ty arthaḥ. ato bhoga-vāicitryo-  
'papattaye bhoga-niyāmakatayā duḥkhā-'di-yoga-rūpo bandhaḥ puruṣe 'pi  
svikāryaḥ. sa ca puruṣe duḥkha-yogaḥ pratibimba-rūpa eve 'ti prāg evo  
25 'ktam. pratibimbaç ca svo-'pādhi-vṛtter eva bhavati 'ti na sarva-puṃsām  
sarva-duḥkha-bhoga iti bhāvaḥ. citta-vṛtti-bodhe puruṣasyā 'nādiḥ sva-  
svāmi-bhāvaḥ sambandho hetur iti Yoga-bhāṣyād ayaṃ siddhāntaḥ siddhaḥ.  
citte ca puruṣasya svatvaṃ sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu  
<cittasyāi 'va bandha-mokṣāu, na puruṣasye> 'ti ṛuti-smṛtiṣu gīyate, tad  
30 bimba-rūpa-duḥkha-yoga-rūpam pāramārthikam bandham ādāya bodhyam.

sākṣāt-prakṛti-nimittakatvam api bandhasyā 'pākaroti:

**prakṛti-nibandhanāc cen, na, tasyā api pāratantryam. 18.**

«nanu prakṛti-nimittād bandho bhavaty» iti cen, na, yatas tasyā api  
bandhakatve saṃyoga-pāratantryam uttara-sūtre vakṣyamāṇam asti. saṃh-  
35 yoga-viçeṣam vinā 'pi bandhakatve pralayā-'dāv api duḥkha-bandha-pra-  
saṅgād ity arthaḥ.

prakṛti-nibandhanā ced iti pūṭhe tu prakṛti-nibandhanā ced baddhate  
'ty arthaḥ.

ato yat-para-tantrā prakṛtir bandha-kāraṇam sambhavet, tasmād eva saṃyoga-viśeṣād āupādhiko bandho, 'gni-saṃyogāj jalāu-śnya-vad iti sva-siddhāntam anenāi 'va prasaṅgenā 'ntarāla evā 'vadhārayati :

**na nitya-çuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād rte. 19.**

5

tasmāt tad-yogād rte prakṛti-saṃyogaṃ vinā na puruṣasya tad-yogo bandha-samparko 'sti; api tu tata eva bandhaḥ. bandhasyāu-<sup>1</sup>pādhikavalābhāya nañ-dvayena vakro-<sup>2</sup>ktiḥ. yadi hi bandhaḥ prakṛti-saṃyoga-janyaḥ syāt pūkaja-rūpa-vat, tadā tadvad eva tad-viyoge 'py anuvarteta. na cā dvitīya-kṣaṇā-<sup>3</sup>der duḥkha-nāçakatvaṃ kalpyam; kāraṇa-nāçasya kārya-<sup>4</sup>10 nāçakatāyāḥ kṛptatvena tenāi 'vo 'papattāv asmābhis tad-akalpanāt. vṛttir hi duḥkhā-<sup>5</sup>der upādānam. ato dīpa-çikhā-vat kṣaṇa-bhaṅgurayā vṛtter āçu-vināçitvenāi 'va tad-dharmāṇāṃ duḥkhe-<sup>6</sup>cchā-dīnām āçu-vināçāḥ sambhavati 'ti. ataḥ prakṛti-viyoge bandhā-<sup>7</sup>bhāvād āupādhika eva bandho, na tu svābhāviko nūmittiko ve 'ti. tathā saṃyoga-nivṛttir eva sāksād <sup>8</sup>15 dhāno-<sup>9</sup>pāya ity api vakro-<sup>10</sup>kti-phalam. tathā ea smṛtiḥ :

“yathā jvalad-grhā-<sup>1</sup>çliṣṭa-grhaṃ vicchidya rakṣyate,  
tathā sadoṣa-prakṛti-vicchinno 'yaṃ na çocatī” 'ti.

vāiṣeṣikāṇāṃ iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity etad-arthaṃ nitye 'ty-ādi. yathā svabhāva-çuddhasya sphaṭikasya rāga-<sup>20</sup> yogo na japā-yogaṃ vinā ghaṭate, tathāi 'va nitya-çuddhā-<sup>1</sup>di-svabhāvasya puruṣasyo 'pādhi-saṃyogaṃ vinā duḥkha-saṃyogo na ghaṭate; svato duḥkhā-<sup>2</sup>dy-asambhavād ity arthaḥ. tad uktam Sāure :

“yathā hi kevalo raktaḥ sphaṭiko lakṣyate janāḥ  
rañjakā-<sup>3</sup>dy-upadhānena, tadvat parama-pūruṣa” iti.

25

nityatvaṃ kālā-<sup>1</sup>navacchiṃnatvaṃ, çuddhā-<sup>2</sup>di-svabhāvatvaṃ ca nitya-çuddhatvā-<sup>3</sup>dikam. tatra nitya-çuddhatvaṃ sadā-pāpa-punya-çūnyatvaṃ, nitya-buddhatvaṃ alupta-cid-rūpatvaṃ, nitya-muktatvaṃ sadā-pāramārthika-duḥkhā-<sup>4</sup>yuktatvaṃ. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko bandha iti bhāvaḥ. ātmano nitya-çuddhatvā-<sup>5</sup>dāu ca çrutir “āyam ātmā <sup>6</sup>30 san-mātro nityaḥ çuddho buddhaḥ satyo mukto nirañjano vibhur” ity-ādiḥ. «nanv asya manana-çāstratvād atrā 'rthe yuktir api vaktavye» 'ti cet, satyam. na tad-yogas tad-yogād rta ity anena nitya-çuddhatvā-<sup>7</sup>dāu yuktir apy uktāi 'va. tathā hy ātmano nityatva-vibhutvā-<sup>8</sup>dikam tāvan nyāyā-<sup>9</sup>di-<sup>10</sup>darçaneṣv eva sādhitam. tatra nityasya vibhor ātmano yad-yogaṃ vinā <sup>11</sup>35 duḥkhā-<sup>12</sup>dy-akhila-vikārūr yogo na bhavati, tasyāi 'vā 'ntaḥkaraṇasya sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvaṃ eva yuktam lāghavāt; sarva-vikāreṣv antaḥkaraṇasyāi 'vū 'nvaya-vyatirekābhyāṃ ca. na punar antar-vikāreṣu manaso nimittatvaṃ ātmanaç co 'pādānatvaṃ yuktam;

kāraṇa-dvaya-kalpane gāuravāt. « nanv ahaṃ sukhī duḥkhī karomī 'ty-  
ādy-anubhavād ātmano vikāro-'pādānatva-siddhir » iti cen, na ; ahaṃ gāura  
ity-ādi-bhrama-ṣatā-'ntaḥpātītvenā 'prāmānya-ṣaṅkā-'skanditatayo 'kta-pra-  
tyakṣāṇām ukta-tarkā-'nugrhitā-'numānā-'pekṣayā durbalatvāt. ātmanaḥ  
5 cin-mātratve tu yuktir agre vakṣyata iti dik. asya sūtrasyāi 'va 'rthaḥ  
Kārikayā 'py uktaḥ :

“ tasmāt tat-saṃyogād acetanaṃ cetanāvad iva liṅgam,  
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna ” iti.

kartṛtvam atra duḥkhitvā-'di-sakala-vikāro-'palakṣaṇam. tathā Yoga-sūtre  
10 'py asya sūtrasyāi 'vā 'rtha uktaḥ : “ draṣṭṛ-dṛṣṭayoh saṃyogo heya-hetur ”  
iti ; Gītāyām ca :

“ puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān ” iti.

prakṛti-sthaḥ prakṛtāu saṃyuktaḥ. tathā ca ṣrutāv api :

“ ātine-'ndriya-mano-yuktam bhokte 'ty āhur manīṣiṇa ” iti.

15 na ca « kālā-'di-vad eva prakṛti-saṃyogo 'pi muktā-'mukta-puruṣa-  
sādhūraṇatayā katham bandha-hetur » iti vācyam ; janmā-'para-nāmaḥ  
sva-sva-luddhi-bhāvā-'panna-prakṛti-saṃyoga-viṣeṣasyāi 'vū 'tra saṃyoga-  
ṣabdā-'rthatvāt ; Yoga-bhāṣye Vyāsais tathā vyākhyātāt ; buddhi-vṛtty-  
upādhnūi 'va puruṣe duḥkha-yogāc ca. vāiṣeṣikā-'di-vad eva bhoga-  
20 janakatā-'vacchedakātvenā 'ntaḥkaraṇa-saṃyoge vāijātyaiḥ cā 'smābhir api  
'ṣṭam. ato na suṣupty-ādāu bandha-prasaṅgaḥ. svātman ca sva-bhukta-  
vṛtti-vāsanā-vattvam. yat-kiṃcid-vṛtti-tat-saṃskāra-pravāho 'py anādir ;  
ataḥ sva-svāmi-bhāva-vyavasthitih. kaṣcit tu « prakṛti-puruṣayoh saṃyogā-  
'ṅgikāre puruṣasya pariṇāma-saṅgāu prasajjeyātām ; ato 'trā 'viveka eva  
25 yoga-ṣabdā-'rtho, na tu saṃyoga » iti. tau na ; “ tad-yogo 'py avivekā ”  
iti sūtrenā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamāṇatvāt ;  
“ sva-svāmi-ṣaktyoh svarūpo-'palabdhi-hetuh saṃyogas, ” “ tasya hetur  
avidye ” 'ti sūtrābhyām Pātañjale 'pi saṃyoga-hetutvasyāi 'vū 'vidyāyā  
uktatvāc ca. kiṃ ca vivekā-'bhāva-rūpasyū 'vivekasya saṃyogatve pralayā-  
30 'dāv api prakṛti-puruṣa-saṃyoga-sattvena bhogū-'dy-āpattiḥ. mithyājñāna-  
rūpasyā 'vivekasya ca saṃyogatve ātmū-'ṣrayaḥ ; pum-prakṛti-saṃyogasyā  
'jñānā-'di-hetutvād iti. tasmād avivekā-'tirikto yogo vaktavyaḥ ; sa ca  
saṃyoga evā, 'nyasyā 'prāmāṇikatvāt. saṃyogaḥ ca na pariṇāmaḥ ; sāmānya-  
guṇā-'tirikta-dharmo-'tpattyāi 'va pariṇāmitva-vyavalāhāt ; anyathā kūṭa-  
35 sthasya sarvagatatva-rūpa-vibhūtvā-'nupapatteḥ. nā 'pi saṃyoga-mātraṃ  
saṅgaḥ ; pariṇāma-hetu-saṃyogasyāi 'va saṅga-ṣabdā-'rthatāyā uktatvād iti.  
« nanu tathā 'pi katham vibhvoḥ prakṛti-puruṣayor mahad-ādi-hetur anityaḥ  
saṃyogo ghaṭata » iti cen, na ; prakṛteḥ paricchinā-'paricchinna-trividha-  
guṇa-samudāya-rūpatayā paricchinna-guṇā-'vacchedena puruṣa-saṃyogo-

'tpatteḥ sambhavāt; ṣṛuti-smṛti-siddhatvāt prakṛti-saṃyoga-kṣobhayaḥ iti. etac ca Yogavārttike prapāṇcitam asmābhiḥ. aparas tu «bhogya-bhoktṛ-yogyatāi 'vā 'nayoh saṃyoga» ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-nupapatteḥ; anityatve kim aparāddham saṃyogena, pariṇāmitvā-patteḥ samānatvāt? bhogya-bhoktṛ-yogyatāyāḥ saṃyoga-rūpa-  
5 tvasya sūtrā-diṣv anuktatvenā 'prāmāṇikatvāc ce 'ti. tasmāt saṃyoga-  
viṣeṣa evā 'tra bandhā-khya-heya-hetutayā sūtra-kārā-bhipreta iti svayam  
bandha-hetur avadhāritāḥ.

idānīm nāstikā-bhipretā api bandha-hetavo nirākartavyāḥ. tatra

“śaḍ-abhijño daṣa-balo 'dvaya-vādī vināyaka”

10

ity-Anuṣāsanā-'di-siddhāḥ kṣaṇika-vijñānā-'tma-vādinō bāuddha-prabhedā  
evam āhuḥ: «nā 'sti prakṛty-ādi bāhyaṃ vastu, yena tat-saṃyogād āupā-  
dhikas tāttviko vā bandhaḥ syāt; kim tu kṣaṇika-vijñāna-saṃtāna-mātram  
advitīyaṃ tattvam; anyat sarvaṃ sāmṃvṛtikam, sāmṃvṛtiḥ cā 'vidyā mithyā-  
jñānā-khyā; tata eva bandha» iti. tathā ca tāir uktam: 15

“abhinno 'pi hi buddhy-ātmā viparyāsa-nidarṇanāḥ  
grāhya-grāhaka-saṃvitti-bhedavān iva lakṣyata” iti.

tan-matam ādāu nirākriyate:

nā 'vidyāto 'py, avastunā bandhā-'yogāt. 20.

api-ṣaḍaḥ pūrvokta-kālā-'dy-apekṣayā. avidyāto 'pi na sāksād bandha-  
20 yogo 'dvāita-vādinām; teṣāṃ avidyāyā apy avastutvena tayā bandhā-'nau-  
cityāt. na hi svāpna-rajjivā bandhanāṃ dṛṣṭam ity arthaḥ. «bandho 'py  
avāstava» iti cen, na; svayaṃ sūtra-kāreṇa nirākariṣyamāṇatvāt; vijñānā-  
'dvāita-ḥṛaṇa-'ttaram bandha-nivṛttaye yogā-'bhyāsā-'bhyupagama-viro-  
dhāc ca; bandha-mithyātva-ḥṛaṇa bandha-nivṛtṭy-ākhyā-phala-siddhatva-  
25 niṣṇayāt tad-artham bahv-āyāsa-sādhya-yogā-'nuṣṭhānā-'sambhavād iti.

vastutve siddhānta-hāniḥ. 21.

yadi cā 'vidyāyā vastutvaṃ svikriyate, tadā svā-'bhyupagatasyā 'vidyā-  
'nṛtatvasya hānir ity arthaḥ.

vi-jātiya-dvāitā-'pattiḥ ca. 22.

30

kim cā 'vidyāyā vastutve kṣaṇika-vijñāna-saṃtānād vijātiyaṃ dvāitam  
prasaṃjyeta; tac ca bhavatām anīṣṭam ity arthaḥ. saṃtānā-'ntahpāti-vyakti-  
nām ānantiyāt sajātiya-dvāitam iṣyate eve 'ty āṇayena vijātiye 'ti viṣeṣaṇam.  
«nanv avidyāyā api jñāna-viṣeṣatvād avidyāyā 'pi katham vijātiya-dvāitam»  
iti cen, na; jñāna-rūpā-'vidyāyā bandho-'ttarakālīnatayā vāsanā-rūpā-'vi-  
35 dyāyā eva tāir bandha-hetutvā-'bhyupagamāt. vāsanā tu jñānād vijātiyāḥ

've 'ti. ebhiḥ ca sūtrāir Brahma-mīmāṃsā-siddhānto nirākriyata iti bhramo na kartavyaḥ; Brahma-mīmāṃsāyāṃ kenā 'pi sūtrenā 'vidyā-mātrato bandhasyā 'nuktatvāt; "avibhāgo vacanād" ity-ādi-sūtrāir Brahma-mīmāṃsāyā abhipretasyā 'vibhāga-lakṣaṇā-'dvāitasyā 'vidyā-'di-vāstavatve 'py a virodhāc  
 5 ca. yat tu vedānti-bruvāṇām ādhunikasya māyā-vādasyā 'tra liṅgam dr̥ṣyate, tat teṣāṃ api vijñāna-vādy-ekadeṣitayā yuktam eva

"māyāvādam asac-chāstram pracchannam bāuddham eva ca mayāi 'va kathitaṃ, devi, kalāu brāhmaṇa-rūpiṇe"

'ty-ādi-Padmapurāṇa-stha-Īva-vākya-paramparābhyah. na tu tad vedānta-  
 10 matam;

"vedā-'rtha-van mahā-śāstram māyāvādam avāidikam"

iti tad-vākya-ṣeṣād iti. māyā-vādinō 'tra ca nā sāksāt pratīvāditvaṃ, vijātiye 'ti viṣeṣaṇa-vāiyarthiāt; māyā-vāde sajātiya-dvāitasyā 'py an-  
 15 abhyupagamād iti. tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-  
 15 vyavasthāi 'va sāksān nirākriyate; anayāi 'va ca rītyā navīnānām api  
 pracchanna-bāuddhānām māyā-vādinām avidyā-mātrasya tucchasya bandha-  
 hetutvaṃ nirākṛtaṃ veditavyam. asman-mate tv avidyāyāḥ kūṣastha-  
 nityatā-rūpa-pāramārthikatvā-'bhāve 'pi ghaṭā-'di-vad vāstavatvena vakṣya-  
 māṇa-saṃyoga-dvārā bandha-hetutve yathokta-bādha-'navakāṣaḥ. evaṃ  
 20 yoga-mate brahma-mīmāṃsā-mate 'pi 'ti.

ṣaṅkate :

**viruddho-'bhaya-rūpā cet. 23.**

«nanu viruddhaṃ yad ubhayaṃ sad asac ca sad-asad-vilakṣaṇaṃ vā,  
 tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramārthikā-'dvāita-bhaṅga»  
 25 iti ced ity arthaḥ. svayaṃ tu sad-asattvaṃ prapāṇasya yad vakṣyati, tatra  
 sattvā-'sattve vyaktā-'vyaktatva-rūpatvād viruddhe eva na bhavata iti  
 sūcayitum viruddha-pado-'pādānam.

pariharati :

**na tādṛk-padārthā-'pratīteḥ. 24.**

30 sugamam. api cā 'vidyāyāḥ sāksād eva duḥkha-yogā-'khyā-bandha-  
 hetutve jñānenā 'vidyā-kṣayā-'nantaram prārabdha-bhogā-'nupapattiḥ;  
 bandha-paryāyasya duḥkha-bhogasya kṛaṇa-nāṣād iti. asmad-ādi-mate tu  
 nā 'yaṃ doṣaḥ; saṃyoga-dvārāi 'vā 'vidyā-karmā-'dīnām bandha-hetutvāt.  
 janmā-'khyāc ca saṃyogaḥ prārabdha-samāptiṃ vinā na naṣyati 'ti.

35 punaḥ ṣaṅkate :

**na vayaṃ ṣaṭ-padārtha-vādinō vāiṣeṣikā-'di-vat. 25.**

• «nanu vāiṣeṣikā-'dy-āstika-van na vayaṃ ṣaṭ-śoḍaṣā-'di-niyata-padārtha-

vādinah. ato 'pratīto 'pi sad-asad-ātmakaḥ sad-asad-vilakṣaṇo vā padārtho 'vidye 'ty abhyupeyam » iti bhāvaḥ.

pariharati :

anīyatatve 'pi nā 'yāuktikasya saṁgraho, 'nyathā bālo-'nmattā-'di-samatvam. 26.

padārtha-nīyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-viruddhasya sad-asad-ātmaka-padārthasya saṁgraho bhavad-vacana-mātrūc chi-  
śyānām na sambhavati ; anyathā bālakū-'dy-uktasyā 'py ayāuktikasya  
saṁgrahaḥ syād ity arthaḥ. ṣṛuty-ādikam cā 'sminn arthe sphuṭam nā  
'sti ; yukti-virodhena ca saṁdigdha-ṣṛuter arthā-'ntara-siddhir iti bhāvaḥ. 10

“ nā 'sad-rūpā na sad-rūpā māyā nāi 'vo 'bhayā-'tmikā  
sad-asadbhūm anīrvācyā mithyā-bhūtā sanātānī ”

'ty-ādi-Sāurā-'di-vākyānām tv ayam arthaḥ :

“ vikāra-jananīm māyām aṣṭa-rūpām ajāṁ dhruvām ”

ity-ādi-ṣṛuti-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva- 15  
pūrva-vikāra-rūpāṁ prati-kṣaṇam apūyāt ; nā 'pi paramārthā-'satī bhavaty,  
artha-kriyā-kāritvena. ṣaṇa-ṣṛṅga-vilakṣaṇatvāt ; nā 'pi tad-ubhayā-'tmikā  
virodhāc ca. ataḥ sad-asadbhūm anīrvācyā saty eve 'ty asaty eve 'ti ca  
nīrdhāryo 'padeṣṭum aṣakyā ; kim tu mithyā-bhūtā layā-'khyā-vyāvahārikā-  
'sattva-vatī pariṇāmi-nīyatā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 20  
'gre prapañcayīṣyāma iti dik. etat-prakaraṇo-'panyastāni ca sarvāṇy eva  
dūṣaṇāny ādhunike 'pi māyā-vāde yojanīyāni.

apare nāstikā āhuḥ : « kṣaṇikā bāhya-viṣayāḥ santi, teṣāṁ vāsanayā  
jīvasya bandha » iti. tad api dūṣayati :

nā 'nādi-viṣayo-'parāga-nimittako 'py asya. 27.

25

asyā 'tmanah pravāha-rūpeṇā 'nādir yā viṣaya-vāsanā, tan-nimittako  
'pi bandho na sambhavati 'ty arthaḥ.

nimittato 'py asye 'ti pāṭhas tu samīcīnaḥ.

atra hetum āha :

na bāhyā-'bhyantarayor uparañjyo-'parañjaka-bhāvo 'pi, deṣa- 30  
vyavadhānāt, Srughna-stha-Pāṭaliputra-sthayor iva. 28.

tan-mate paricchinno dehā-'nta-stha evā 'tmā. tasyā 'bhyantarasya na  
bāhya-viṣayeṇa saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati. kutaḥ ?  
Srughna-stha-Pāṭaliputra-sthayor iva deṣa-vyavadhānāt ity arthaḥ. saṁ-  
yoge saty eva hi vāsanā-'khyā-uparāgo dṛṣṭaḥ ; yathā mañjiṣṭhā-vastrayor, 35  
yathā vā puṣpa-sphaṭikayor iti.



api-çabdena sva-mate 'pi saṃyogā-'bhāvā-'dih samuccīyate. — Srughna-Pāṭaliputrāu viprakṛṣṭāu deça-viçeṣāu.

« nanu bhavatām indriyānām ivā 'smūkam ātmano viṣaya-deçe gamanād viṣaya-saṃyogena viṣayo-'parāgo vaktavyaḥ. » tatrā 'ha :

6 dvayor eka-deça-labdho-'parāgān na vyavasthā. 29.

dvayor baddha-muktā-'tmanor ekasmin viṣaya-deçe labdha-viṣayo-'parāgān na bandha-mokṣa-vyavasthā syāt; muktasyā 'pi bandhā-'pattir ity arthaḥ.

atra çaṅkate :

adrṣṭa-vaçāc cet, 30.

10 « nanv eka-deça-sambandhena viṣaya-saṃyoga-sāmye 'py adrṣṭa-vaçād evo 'parāga-lābha » iti ced ity arthaḥ.

pariharati :

na dvayor eka-kālā-'yogād upakāryo-'pakāraka-bhāvaḥ. 31.

15 kṣaṇikatvā-'bhyupagamād dvayor karṭṛ-bhoktror eka-kālū-'sattvena no 'pakāryo-'pakāraka-bhāvaḥ; na karṭṛ-niṣṭhā-'drṣṭena bhokṭṛ-niṣṭho viṣayo-'parāgaḥ sambhavati 'ty arthaḥ.

çaṅkate :

putra-karma-vad iti cet, 32.

20 « nanu yathā pitṛ-niṣṭhena putra-karmanā putrasyo 'pakāro bhavati, tadvad vyadhikaraṇenāi 'vā 'drṣṭena viṣayo-'parāgaḥ syād ity arthaḥ.

drṣṭāntā-'siddhyā pariharati :

nā-'sti hi tatra sthira ekā-'tmā, yo garbhādhānā-'dinā saṃskriyeta. 33.

25 putreṣṭyā 'pi tan-mate putrasyo 'pakāro na ghaṭate. hi yasmāt tatra tan-mate garbhādhānam ārabhya janma-paryantaṁ sthāyī eka ātmā nā 'sti, yo janmo-'ttarakālīna-karmā-'dhikārū-'rtham putreṣṭyā saṃskriyete 'ti drṣṭāntasyā 'py asiddhir ity arthaḥ. asman-mate tu sthāiryā-'bhyupagamāt tatrā 'py adrṣṭa-sūmanādhikaranyam evā 'sti; putreṣṭyā janitena putro-'pādhi-niṣṭhā-'drṣṭenāi 'va putro-'pādhi-dvūrā putrasyo 'pakārūd ity asman-30 mate 'pi na drṣṭāntā-'siddhir iti bhāvaḥ.

« nanu bandhasyā 'pi kṣaṇikatvād aniyata-kāraṇako 'bhāva-kāraṇako vā bandho 'stv » ity āçayenā 'paro nāstikaḥ pratyavatiṣṭhate :

'sthira-kāryā-'siddheḥ kṣaṇikatvam. 34.

bandhasye 'ti ceṣaḥ. bhāvas tū 'kta eva. atrā 'yam prayogaḥ : vivādā-  
'spādam bandhā-'di kṣaṇikam ; sattvāt ; dīpā-çikhā-'di-vad iti. na ca ghaṭā-  
'dāu vyabhicārah ; tasyā 'pi pakṣa-samatvāt. etad evo 'ktaṁ sthira-kāryā-  
'siddher iti.

samādhatte :

na, pratyabhijñā-bādhāt. 35.

na kasyā 'pi kṣaṇikatvam ; yad evā 'ham adrākṣam, tad evā 'ham  
sprāṃmī 'ty-ādi-pratyabhijñayā sthāirya-siddheḥ kṣaṇikatvasya bādhāt ;  
pratipakṣā-numānena 'ty arthaḥ. tad yathā : bandhā-'di sthiram ; sattvāt ;  
ghaṭā-'di-vad iti. asman-mata evā 'nukūla-tarka-sattvena na sat-pratipak- 10  
ṣatā. pradīpā-'dāu ca sūkṣmā-'neka-kṣaṇā-'nākalanena kṣaṇikatva-bhrama  
eva pareṣām iti.

çruti-nyāya-virodhāc ca. 36.

"sad eva, sūmye, 'dam agra āsīt," "tama eve 'dam agra āsīd" ity-  
ādi-çrutibhiḥ "katham asataḥ saj jāyete" 'ty-ādi-çrāutā-'di-yuktibhiḥ ca 15  
kārya-kāraṇā-'tmakā-'khila-prapañce kṣaṇikatvā-'numānasya virodhān na  
kṣaṇikatvam kasyā 'pī 'ty arthaḥ.

dṛṣṭāntā-'siddheç ca. 37.

pradīpā-çikhā-'di-dṛṣṭānte kṣaṇikatvā-'siddheç ca na kṣaṇikatvā-  
'numānam ity arthaḥ. 20

kiṁ ca kṣaṇikatā-vādinām mrd-ghaṭā-'di-sthale 'pi kārya-kāraṇa-bhāvaḥ  
pravṛtti-nivṛtṭy-anyathā-'nupapatti-siddho no 'papadyete 'ty āha :

yugapaj jāyamānayoṛ na kārya-kāraṇa-bhāvaḥ. 38.

kiṁ yugapaj jāyamānayoḥ kārya-kāraṇa-bhāvaḥ, kiṁ vā kramikayoḥ ?  
tatra nā 'dya vinigamakā-'bhāvā-'dibhya iti bhāvaḥ. 25

nā 'ntya ity āha :

pūrvā-'pāye uttarā-'yogāt. 39.

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād  
api na kṣaṇika-vāde sambhavati kārya-kāraṇa-bhāvaḥ ; upādāna-kāraṇā-  
'nugatataiyāi 'va kāryā-'nubhavād iti arthaḥ. 30

upādāna-kāraṇam adhikṛtyāi 'va dūṣaṇā-'ntaram āha :

tad-bhāve tad-ayogād ubhaya-vyabhicārād api na. 40.

yataḥ pūrvasya bhāva-kāla uttarasyā 'sambandho, 'ta ubhaya-vyabhi-  
cārād anvaya-vyatireka-vyabhicārād api na kārya-kāraṇa-bhāva ity arthaḥ.\*

tathā hi: yado 'pādeyo-'tpattis, tado 'pādānam, yadā co 'pādānā-'bhāvas, tado 'pādeyo-'tpatty-abhāva ity anvaya-vyatirekenāi 'vo 'pādāno-'pādeyayoḥ kārya-kāraṇa-bhāva-graho bhavati. tatra kṣaṇikatvena kramikayos tayoḥ viruddha-kālatayā 'nvaya-vyatireka-vyabhicārābhyām na kārya-kāraṇa-  
5 bhāva-siddhir iti.

« nanu nimitta-kāraṇasye 'vo 'pādāna-kāraṇasyā 'pi pūrva-bhāva-mātre-  
nāi 'va kāraṇatā 'stu. » tatrā 'ha:

**pūrva-bhāva-mātre na niyamaḥ. 41.**

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na  
10 syāt; nimitta-kāraṇānām api pūrva-bhāvū-'viṣeṣāt. upādāna-nimittayoḥ  
vibhāgaḥ sarva-loka-siddha ity arthaḥ.

apare tu nāstikā āhuḥ: « vijñānā-'tirikta-vastv-abhāvena bandho 'pi  
svapna-padārtha-vat; ato 'tyanta-mithyātvena na tatra kāraṇam asti » 'ti.  
tan-matam apākaroti:

**15 na vijñāna-mātram, bāhya-pratiteḥ. 42.**

na vijñāna-mātram tattvam; bāhyā-'rthānām api vijñāna-vat pratīti-  
siddhatvād ity arthaḥ.

« nanu lāghava-tarkeṇa svapnā-'di-drṣṭāntāir dṛṣyatva-hetuka-mithyā-  
tvā-'numānena bāhya-vastv-anubhavo bādhanīyaḥ. atra bhavatām ṣruti-  
20 smṛti' api staḥ: “cid dhī 'dam sarvam,”

“tasmād vijñānam evā 'sti, na prapañco na saṃsṛtir ”

ity-ādī » iti. ato dūṣaṇā-'ntaram āha:

**tad-abhāve tad-abhāvāc chūnyam tarhi. 43.**

tañhi bāhyā-'bhāve chūnyam eva prasajyeta, na tu vijñānam api. kutaḥ?  
25 tad-abhāve tad-abhāvād, bāhyū-'bhāve vijñānasyā 'py abhāva-prasaṅgāt;  
vijñāna-pratīter api bāhya-pratīti-vad avastu-viṣayatvā-'numāna-sambhavāt;  
vijñāna-pramāṇasya kvā 'py asiddhatvāc ca; tathā vijñāne pramāṇānām  
api bāhyatayā 'palāpāc ce 'ty arthaḥ. « nanv anubhave kasyā 'pi vivādā-  
'bhāvena nā 'sti tatra pramāṇā-'pekṣe » 'ti cen, na; chūnya-vādinām eva tatra  
30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati; viṣayā-'bādhasyāi 'va  
pramāṇya-prayojakatvān, na tu pramāṇa-pāramārthikatvasye » 'ti cen, na;  
evam saty asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-  
'nveṣaṇasyā 'yogāt. « athā 'san-madhye 'pi vyāvahārika-sattva-rūpo viṣeṣaḥ  
pramāṇā-'diṣv eṣṭavya » iti cod, āyātam mārgena. kim punar idaṁ vyāva-  
35 hārikatvam? yadi pariṇāmitvaṁ, tadā 'smābhir apī 'dṛṣam eva sattvaṁ  
'grāhya-grāhaka-pramāṇānām iṣṭam; çukti-rajatā-'di-tulyatvasyāi 'va pra-

pañce 'smābhīḥ pratiśedhāt. yadi punaḥ pratiyamānatā-mātram, tadā 'pi ;  
 tādṛṣāir eva pramāṇāir bāhyā-rthasyā 'pi siddhi-prasaṅgāt. lāghava-tarkā-  
 'nugr̥hītena yathā-kathamoid-anumānenāi 'va bādhas tu vijñāne 'pi samāna  
 iti. etenā 'dhunikānām vedānti-bruvāṇām api mataṃ vijñāna-vāda-tulya-  
 yoga-kṣematayā nirastam. vijñāna-mātra-satyatā-pratipādaka-ṣṛuṭi-smṛtayas  
 tu kūṭasthatva-rūpām pāramārthika-sattām eva bāhyānām pratiśedhanti,  
 na tu pariṇāmitva-rūpām vyāvahārika-sattām api ;

“yat tu kālā-ntarenā 'pi nā 'nya-samjñām upāiti vāi  
 pariṇāmā-di-sambhūtām, tad vastu, nr̥pa, tac ca kim?”

“vastu rāje 'ti yal loke, yat tu rāja-bhaṭā-dikam, 10  
 tathā 'nyac ca, nr̥pe, 'ttham tu na sat saṃkalpanāmayam”

iti Viṣṇupurāṇā-diḥyaḥ pariṇāmitvasyāi 'vā 'sattātvā-vagamād iti. saṃ-  
 kalpanāmayam īcvarā-di-saṃkalpa-racitam. etena

“vijñānamayam evāi 'tad aṣeṣam avagacchate”

'ty-ādinā Viṣṇupurāṇe Māyāmoha-rūpiṇā Viṣṇunā 'surebhyo 'pi tattvam 15  
 eva 'padiṣtam, te tv anadhikārā-di-doṣāir viparītā-rtha-grahaṇena vijñāna-  
 vādino nāstikā babhūvur ity avagantavyam. tad etat sarvam Brahma-  
 mīmāṃsā-bhāṣye māyā-vāda-nirasana-prasaṅgato vistāritam asmābhīḥ.

« nanv evam bhavatu ṣūnyam eva tattvam ; tadā sutarām eva bandha-  
 kāraṇā-nveṣaṇam na yuktaṃ tucchatvād » iti nāstika-ṣiromaṇiḥ praty- 20  
 avatiṣṭhate :

ṣūnyam tattvam, bhāvo vinaṣyati, vastu-dharmatvād vinā-  
 casya. 44.

ṣūnyam eva tattvam, yataḥ sarvo 'pi bhāvo vinaṣyati, yaç ca vināçī,  
 sa mithyā, svapna-vat. ataḥ sarva-vastūnām ādy-antayor abhāva-mātratvān 25  
 madhye kṣaṇika-sattvaṃ sāmvr̥tikam na pāramārṭlikam bandhā-di. tataḥ  
 kim kena badhyete 'ty āçayaḥ. bhāvūnām vināçitve hetur vastu-dharmatvād  
 vināçasye 'ti, vināçasya vastu-svabhāvatvāt. svabhāvaṃ tu viḥaya na  
 padārthas tiṣṭhatī 'ty arthaḥ.

pariharati :

apavāda-mātram abuddhānām. 45.

bhāvatvād vināçitvam iti mūḍhānām apavāda-mātram mithyā-vāda  
 eva ; nāça-kāraṇā-bhāvena niravayava-dravyūṇām nūçā-sambhavāt ; kāryā-  
 ṇām api vināçā-siddheç ca ; ghaṭo jīrṇa iti pratyaya-vad eva ghaṭo 'tīta  
 ity-ādi-pratītyā ghaṭā-der atītā-khyāyā avasthāyā eva siddheḥ. avyakta- 35  
 tāyāç ca kāryā-tītatā-bhyupagame 'sman-mata-praveça eva. kim ca vinā-  
 çasya prapañca-tattvatā-bhyupagame 'pi vināça eva bandhasya puruṣārthaḥ

sambhavaty eve 'ti. kaçoit tu vyācaṣṭe: < çūnyam tattvam ity ajñānam kutsita-vāda-mātram, na punar atra yuktir asti; pramāṇa-sattvā'sattva-vikalpā'sahatvāt. çūnye pramāṇā-'ṅgikāre tenāi 'va çūnyatā-kṣatih; anaṅgikāre pramāṇā-'bhāvān na çūnya-siddhiḥ. svataḥ siddhāu ca cid-rūpatā-  
5 'dy-āpattir ity artha > iti. na ca

« na nirodho na co 'tpattir na baddho na ca sādhaḥ  
na mumukṣur na vāi mukta ity eṣā pāramārthatā.”

“sarva-çūnyam nirālambam svarūpam yatra cintyate,  
abhāva-yogaḥ sa prokto, yenā 'tmānam prapaçyati”

10 'ti çruti-smṛtibhyām api çūnyam tattvatayā pratipādyata > iti vācyam; puruṣāṇām nirodhā-'dy-abhāvasyāi 'va tādṛçīṣu çrutiṣu tattvatayo 'ktatvāt, pūrvo-'ttara-vākyābhyām puruṣasyāi 'va prakaraṇāt; vilīna-viçva-cid-ākāçasyāi 'vāi 'tādṛça-smṛtiṣu tattvatayā pratipādanāc ca,

“trāilokyam gaganā-'kāram nabhas-tulyam vapuḥ svakam

15 viyad-gāmi-manā dhyāyan yogī brahmāi 'va gīyata”

ity-ādi-vākyā-'ntarair eka-vākyatvād, ākāça-çūnyayoh paryāyatvād iti. mano mahat-tattvā-'dy-akhilā-'ntaḥkaraṇam; viyad-gāmi cid-ākāçe līnam.

dūṣaṇā-'ntaram āha :

**ubhaya-pakṣa-samāna-kṣematvād ayam api. 46.**

20 kṣaṇika-bāhya-vijñāno-'bhaya-pakṣayoh samāna-kṣematvāt tulya-nirāsa-hetukatvād ayam api pakṣo vinaçyati 'ty anuṣaṅgaḥ. kṣaṇika-pakṣa-nirāsa-hetur hi pratyabhijñā-'nupapatty-ādih çūnya-vāde 'pi samānaḥ. tathā vijñāna-pakṣa-nirāsa-hetur bāhya-pratīty-ādir apy atra samāna ity arthaḥ.

yad api « duḥkha-nivṛtti-rūpatayā tat-sādhana-tayā vā çūnyatāi 'vā 'stu  
25 puruṣārtha > iti tair manyate, tad api durghaṭam ity āha :

**apuruṣārthatvam ubhayathā. 47.**

ubhayathā svataḥ parataç ca çūnyatāyāḥ puruṣārthatvam na sambhavati; sva-niṣṭhatvenāi 'va sukhā-'dīnām puruṣārthatvāt; sthiraśya ca puruṣasyā 'nabhyupagamād ity arthaḥ.

30 tad evam bandha-kāraṇa-viṣaye nāstika-matūni dūṣitāni. idānīm pūrva-nirastā-'vaçiṣṭāny āstika-sambhūvyāny apy anyāni bandha-kāraṇāni nirasyante.

**na gati-viçeṣāt. 48.**

prakaraṇād bandho labhyate. na gati-viçeṣāt çarīra-praveçā-'di-rūpād  
35 api puruṣasya bandha ity arthaḥ.

atra hetum āha :

**niṣkriyasya tad-asambhavāt. 49.**

niṣkriyasya vibhoḥ puruṣasya gaty-asambhavād ity arthaḥ.

« nanu ṣṛuti-smṛtyor ihaloka-paraloka-gamanā'-gamana-ṣṛavaṇāt puruṣasya paricchinnaṭvam evā 'stu. tathā ca ṣṛutir apy "aṅguṣṭha-mātrāḥ 5 puruṣo 'ntar-ātme " 'ty-ādir » ity āṇāṅkām apākaroti :

**mūrtatvād ghaṭā-'di-vat samāna-dharmā-'pattāv apasiddhāntaḥ. 50.**

yadi ca ghaṭā-'di-vat pumān mūrtāḥ paricchinnaḥ svīkriyate, tadā sāvayavatva-vināṣitvā-'dinā ghaṭā-'di-samāna-dharmā-'pattāv apasiddhāntaḥ 10 syād ity arthaḥ.

gati-ṣṛutim upapādayati :

**gati-ṣṛutir apy upādhi-yogād, ākāṣa-vat. 51.**

yā ca gati-ṣṛutir api puruṣe 'sti, sā vibhūtvā-ṣṛuti-smṛti-yukty-anurodhenā 'kāṣasye 'vo 'pādhi-yogād eva mantavye 'ty arthaḥ. tatra ca 15 pramāṇam

“ ghaṭa-samvṛtam ākāṣam nīyamāne ghaṭe yathā ghaṭo nīyeta, nā 'kāṣam, tadvaj jīvo nabho-'pamaḥ.”

“ buddher guṇenā 'tma-guṇena cāi 'va, ārū'-grā-nātro hy avaro 'pi dr̥ṣṭa " ity-ādi-ṣṛutiḥ. “ nityaḥ sarva-gataḥ sthānūr ” ity-ādikā ca smṛtiḥ ; madhy- 20 ama-parimāṇatve sāvayavatvā-'pattiyā vināṣitvam, aṇutve ca deha-vyāpī-jñānā-'dy-anupapattir ity-ādiḥ ca yuktir iti. ata eva

“ prakṛtiḥ kurute karma ṣubhā-'ṣubha-phalā-'tmakam, prakṛtiḥ ca tad aṇūti triṣu lokeṣu kūma-ge ”

'ty-ādi-smṛtibhiḥ prakṛter eva viṣeṣa kriyā-rūpā gatiḥ smaryata iti. 25

**na karmaṇā 'py, a-tad-dharmatvāt. 52.**

karmaṇā adṛṣṭenā 'pi sākṣān na puruṣasya bandhaḥ. kutaḥ? puruṣa-dharmatvā-'bhāvād ity arthaḥ. pūrvam vihita-niṣiddha-vyāpāra-rūpeṇa karmaṇā bandho nirākṛtaḥ ; atra tu taj-janyā-'dr̥ṣṭene 'ty ārthika-vibhāgād apāunaruktyam. 30

« nanv anya-dharmenā 'py adṛṣṭenā 'nyasya bandhaḥ syāt. » tatrā 'ha :  
**atiprasaktir anya-dharmatve. 53.**

bandha-tat-kāraṇayor bhinna-dharmatve 'tiprasaktir, muktasyā 'pi bandhā-'pattir ity arthaḥ.

kim bahunā? svabhāvā-'di-karmā-'ntāir anyena vā kenā 'pi puruṣasya bandho-'tpattir na ghaṭate, ṣṛuti-virodhād iti sādharmaṇam bādhaḥ kam āha: nirguṇā-'di-ṣṛuti-virodhaḥ ce 'ti. 54.

puruṣa-bandhasyā 'nāupādhikatve

“sākṣī cetā kevalo nirguṇaḥ ce”

'ty-ādi-ṣṛuti-virodhaḥ ce 'ty arthaḥ. iti-ṣabdo bandha-hetu-parīkṣā-samāptau.

tad evaṃ “na svabhāvato baddhasye” 'ty-ādinā pragaṭṭakene 'tara-pratiśedhataḥ prakṛti-puruṣa-saṃyoga eva sākṣād bandha-hetur avadhāritah. tatre 'yam āṇāka: «nanu prakṛti-saṃyogo 'pi puruṣe svābhāvikatvā-'di-  
10 vikalpa-grastah katham na bhavati? saṃyogasya svābhāvikatva-kālā-'di-nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-doṣā yathā-yogyam samānā eve » 'ti. tām imām āṇākaṃ pariharati:

tad-yogo 'py avivekān, na samānatvam. 55.

pūrvokta-tad-yogo 'pi puruṣasyā 'vivekān; vakṣyamāṇād avivekān eva  
15 hi nimittāt saṃyogo bhavati. ato no 'kta-doṣāṇāṃ samānatvam astī 'ty  
\* arthaḥ. sa cā 'viveko mukteṣu nā 'stī 'ti na teṣāṃ punaḥ saṃyogo bhavati  
'ti. «nanv aviveko 'tra na prakṛti-puruṣā-'bheda-sākṣātkārah; saṃyogāt  
prāg asattvāt. kim tu viveka-prāgabdhāvo 'vivekā-'khyā-jñāna-vāsana vā.  
tad ubhayam api na puruṣa-dharmaḥ, kim tu buddhi-dharma eve 'ty anya-  
20 dharmanā 'nyatra saṃyoge 'tiprasaṅga-doṣa-sāmyam asty eve » 'ti cen,  
māi 'vam! viśayatā-sambandhenā 'vivekasya puruṣa-dharmatvāt; tathā ca  
prakṛtir buddhi-rūpā satī yasmāi svāmi-puruṣāya tanuṃ vivicya na darṣi-  
tavatī, sva-vṛtti-darṣanā-'rtham tadīya-buddhi-rūpeṇa tattraī 'va puruṣe saṃ-  
yujyata iti vyavasthaya 'tiprasaṅgā-'bhāvāt. tad uktaṃ Kārikayā:

25 “puruṣasya darṣanā-'rtham kāivalya-'rtham tathā pradhānasya  
paṅgv-andha-vad ubhayor api saṃyogas, tat-kṛtaḥ sarga” iti.

svāmine puruṣāya pradhānena darṣayitum tayoḥ kāivalya-'rtham ce 'ty  
arthaḥ. avivekasya vṛtti-rūpatvam tu “vān-mātraṃ, na tu tattvam, citta-  
sthiter” ity āgūmi-sūtre vakṣyamaḥ. avivekaḥ ca saṃyoga-dvārāi 'va  
30 bandha-kāraṇam; pralaye bandhā-'darṣanāt; aviveka-nāḥ 'pi jīvan-muk-  
tasya duḥkha-bhoga-darṣanāc ca. ataḥ sākṣād evā 'viveko bandha-kāraṇam  
prāñ no 'ktaḥ.

«nanu bhogya-bhoktr-bhāva-niyāmakatvena klptasyā 'nādi-sva-svāmi-  
bhāvasya karmā-'dīnām vā saṃyoga-hetutvam astu; kim ity aviveko 'pi  
35 saṃyoga-hetur iṣyata? » iti cen, na;

“puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān;  
kāraṇam guṇa-saṅgo 'sya sad-asad-yoni-janmasv”

iti Gītāyām saṅgā-'khyā-'bhīmānasya saṃyoga-hetutva-smaraṇāt; vak-  
 ṣyamāṇā-'di-vākya-yuktibhyaḥ ca; anyathā jñānato mokṣasya ṣṛti-smṛti-  
 siddhasyā 'nupapatteḥ ca. « athāi 'vam api svo-'pādhi-karmā-'dikam api  
 saṃyoga-kāraṇam bhavati; tad vihāya katham aviveka eva kevalam tatra  
 kāraṇam ucyata? » iti. ucyate: avivekā-'pekṣayā 'karmā-'dīnām api 5  
 paramparayāi 'va puruṣa-sambandhaḥ. tathā 'viveka eva puruṣeṇa sāksāc  
 chettum śakyate, karmā-'dikam tv avivekā-'khyā-hetū-'cheda-dvārāi 've  
 'ty ācayenā 'viveka eva mukhyataḥ saṃyoga-hetutayo 'kta iti. ayam cā  
 'viveko 'grhītā-'saṃsargakam ubhaya-jñānam avidyā-sthalā-'bhiṣikta eva  
 vivakṣitaḥ; "bandho viparyayāt," "viparyaya-bhedāḥ pañce" 'ty-āgāmi- 10  
 sūtra-dvayāt, "tasya hetur avidye" 'ti Yoga-sūtre 'py avidyāyā eva pañca-  
 parvāyā buddhi-puruṣa-saṃyoga-hetutā-vacanāc ca; anyathā-khyāty-an-  
 abhyupagama-mātra eva 'yogato 'tra viṣeṣau-'cityāt. na punar aviveko 'trā  
 'bhāva-mātraṃ viveka-prāgabdhāvo vā; muktasyā 'pi bandhā-'patteḥ; jīvan-  
 muktasyā 'pi bhāvi-viveka-vyakti-prāgabdhāvena dharmā-'dharmo-'tpatti- 15  
 dvārā punar-bandha-prasaṅgāc ca. tathā 'gāmi-sūtra-stha-dhvānta-dṛṣṭāntā-  
 'nupapatteḥ ca; abhāvasya dhvānta-vad āvarakatvā-'sambhavāt. tathā  
 vṛddhi-hrāsāv apy avivekasya ṣṛyamāṇau no 'papadyeyātām iti. asman-  
 mate ca vāsanā-rūpasyāi 'vā 'vivekasya saṃyogā-'khyā-janma-hetutayā  
 tamo-vad āvarakatva-vṛddhi-hrāsā-'dikam añjasāi 'vo 'papadyate. "tasya 20  
 hetur avidye" 'ti Pātāñjala-sūtre ca bhāṣya-kārāir avidyā-śabdenā 'vidyā-  
 bījaṃ vyākhyātam; jñānasya saṃyogo-'ttara-kālinatvena saṃyogā-'janaka-  
 tvād iti. api ca "puruṣaḥ prakṛti-stho hi bhuṅkta" ity-ādi-vākyeṣv abhi-  
 mānā-'khyā-saṅgasyāi 'va prakṛtisthatā-'khyā-saṃyoga-hetutā 'vagamyate.  
 ata eva cā 'vidyā nā 'bhāvo, 'pi tu vidyā-virodhi-jñānā-'ntaram iti Yoga- 25  
 bhāṣye Vyāsa-devāiḥ prayatnenā 'vadhṛtam. tasmād avivekā-'vidyayos  
 tulya-yoga-kṣematayā 'vivekasyā 'pi jñāna-viṣeṣatvam iti siddham.

ayam cā 'vivekas tridhā saṃyogā-'khyā-janma-hetuḥ: sūkṣmā, dharmā-  
 'dharmo-'tpatti-dvārā, rāgā-'di-dṛṣṭa-dvārā ca bhavati; "sati mūle tad-  
 vipāka" iti Yoga-sūtrāt; "kartā 'smi 'ti nibadhyata" iti smṛteḥ; "vīta- 30  
 rāga-janmā-'darṣaṇād" iti Nyāya-sūtrāc ca. tad uktam Mokṣadharme 'pi:

"jñāne-'ndriyāṇi 'ndriyā-'rthā no 'pasarpanty atarṣulam,  
 hīnaḥ ca karaṇāir delī na deham punar arhati."

"tasmāt tarṣū-'tmakād rāgād bījā jāyanti jantava" iti.

rāgas tv aviveka-kārya iti Yoga-sūtrābhyām apy etat pratyetaṇyām, samā- 35  
 na-tantra-nyāyāt. tac ca sūtra-dvayam: "kleṣa-mūlaḥ karmāḥ,"  
 "sati mūle tad-vipāko jāty-āyur-bhogū" iti. kleṣaḥ cā 'vidyā-'di-pañcakam  
 iti.

avivekasya bandha-janane dvāra-jātam ca piṇḍikṛtye 'cvara-gītāyām  
 uktam:



“anātmany ātma-vijñānam, tasmād duḥkham tathe 'tarat,  
rāga-dveṣā-'dayo doṣaḥ sarve bhrānti-nibandhanāḥ.

kāryo hy asya bhaved doṣaḥ puṇyā-'puṇyam iti ṣrutih,  
tad-doṣād eva sarveṣāṃ sarva-deha-samudbhava ” iti.

5 etad eva Nyāye sūtritam: “duḥkha-janma-pravṛtti-doṣa-mithyājñānānām  
uttaro-'ttarā-'pāye tad-anantarā-'pāyād apavarga ” iti.

tad evaṃ samyogā-'khyā-janma-dvārā bandhā-'khyā-heyasya mūla-kāra-  
ṇam aviveka iti heya-hetu-vyūhaḥ pratipāditah.

itaḥ param krama-prāptam hāno-'pāya-vyūham ati-vistareṇā-'cāstra-  
10 samāpti pratipādayati; antarā-'ntarā co 'kta-vyūhān api vistārayiṣyati:

**niyata-kāraṇāt tad-ucchittir, dhvānta-vat. '56.**

ṣukti-rajatā-'di-sthale loka-siddham yan niyata-kāraṇam viveka-sākṣāt-  
kāras, tasmāt tasyā 'vivekasyo 'cchittir bhavati; dhvānta-vat, yathā dhvān-  
tam ālokād eva niyata-kāraṇān naṣyati, no 'pāyā-'ntareṇa, tathāi 'vā 'viveko  
15 'pi vivekād eva naṣyati, na tu karmā-'dibhyaḥ sākṣād ity arthaḥ. tad etad  
uktaṃ Yoga-sūtreṇa: “viveka-khyātir aviṣṭavā hāno-'pāya ” iti. karmā-  
'dīni tu jñānasyāi 'va sādhanāni; “yogā-'ṅgā-'nuṣṭhānād aḥuddhi-kṣaye  
jñāna-dīptir ā viveka-khyāter ” iti Yoga-sūtreṇa sattva-ḥuddhi-dvārā jñāna  
eva yogā-'ṅgā-'ntargata-sarva-karmaṇām sādhanatvā-'vadhāraṇād iti.

20 prācīnās tu vedāntino mokṣe 'pi karmaṇo jñānā-'ṅgatvam āluḥ;

“vidyām cā 'vidyām ca yas tad vedo 'bhayaṃ saha,  
avidyayā mṛtyuṃ tīrtvā vidyayā 'mṛtam aḥnuta ”

iti ṣrutāu “saha-kāritvena ce ” 'ti Vedānta-sūtre cā 'ṅgā-'ṅgi-bhāvena  
jñāna-karmaṇoḥ saha-kāritvā-'vadhāraṇāt;

25 “jñāninā 'jñāninā vā 'pi yāvad dehasya dhāraṇam,  
tāvad varṇā-'ḥrama-proktaṃ kartavyaṃ karina muktaya ”

ity-ādi-smṛteḥ ca. “upamardam ce ” 'ti Vedānta-sūtreṇa tu karma-tyāgo  
yogā-'rūḍhasya nyāya-prāpto 'nūdyata eva, jñānasya mukhyato mokṣa-hetu-  
tvaṃ vyavasthāpayitum; yadi hi vikṣepakatvāt karma jñānā-'bhyāsasya  
30 virodhi bhavet, tadā guṇa-lope na guṇina iti nyāyena pradhāna-rakṣā-'rtham  
aṅga-bhūtaṃ karmāi 'va tyājyaṃ Jaḍabharatā-'di-vad ity āḥayād iti. teṣāṃ  
mate 'pi viveka-dvāratāṃ vinā 'viveka-nāḥakatvaṃ karmaṇo nāi 'va si-  
dhyatī 'ti na tad-virodhaḥ.

atra sūtre dhvāntasyā 'loka-nāḥyatva-vacanāt tamo 'pi dravyam eva,  
35 na tv ālokā-'bhāvaḥ; asati bādhake nīlaṃ tama ity-ādi-pratyayānām bhra-  
matvā-'nāucityāt. na ca « kṛptenāi 'vo 'papattāv atirikta-kalpanā-gāuravam  
eva bādhakam » iti vācyam; evaṃ sati vijñāna-mātreṇāi 'va svapna-vat

sarva-vyavahāro-'papattāv atirikta-kalpanā-gāuraveṇa bāhyā-'rtha-pratīter  
api bādha-'patteḥ. tasmād atra prāmāṇikatvād gāuravaṃ na doṣāye 'ti.

« nanu viveka-jñānaṃ vinā 'py avivekā-'khyā-jñāna-vyaktinām sva-sva-  
trītiya-kṣaṇe 'vaçyaṃ vināññij jñānasya tan-nāçakatvaṃ kim-artham iṣyata »  
iti ced, aviveka-çabdena tad-vāsanāyā eva pūrva-sūtre vyākhyātāt; 5  
anāgatā-'vasthasyā 'vivekasyā 'sman-mate nāça-sambhavāc ce 'ti.

« nanu prakṛti-puruṣā-'viveka eva cet saṃyoga-dvārā bandha-betus  
taylor viveka eva ca mokṣa-hetus, tarhi dehā-'dy-abhimāna-sattve 'pi mokṣaḥ  
syāt; tac ca çruti-smṛti-nyāya-viruddham » iti. tatrā 'ha:

**pradhānā-'vivekāḍ anyā-'vivekasya tad-dhāne hānam. 57. 10**

puruṣe pradhānā-'vivekāḍ kārāṇād yo 'nyā-'viveko buddhy-ādy-aviveko  
jāyate, kāryā-'vivekasya kāryatayā 'nādi-kārāṇā-'viveka-mūlakatvāt tasya  
pradhānā-'viveka-hāne saty avaçyaṃ hānam ity arthaḥ. yathā çarīrād  
ātmani vivikte çarīra-kāryeṣu rūpā-'diṣv aviveko na sambhavati, tathā  
kūṭasthatvā-'di-dharmāḥ pradhānāt puruṣe vivikte tat-kāryeṣu pariṇāmā- 15  
'di-dharmakeṣu buddhy-ādiṣv abhimāno no 'tpattum utsahate; tulya-nyāyāt  
kārāṇa-nāçac ce 'ti bhāvāḥ. tad etat smaryate:

« citrā-'dhāra-ṭaṭa-tyāge tyaktaṃ tasya hi citrakam,  
prakṛter virame ce 'tthaṃ, dhyāyinām ke smarā-'daya? » iti.

viramo virāmas tyāgaḥ. ādi-çabdena dravya-rūpā api vikārā grūhyā iti. 20  
yac ca « buddhi-puruṣa-'vivekāḍ eva mokṣa » ity api kvacid ucyate, tatra  
sthūla-sūkṣma-buddhi-graḥaṇāt prakṛter api grahaṇam; anyathā buddhi-  
viveke 'pi prakṛty-abhimāna-sambhavād iti. « nanu buddhy-ādy-abhimānā-  
'tirikte prakṛty-abhimāne kim pramāṇam? aham ajña ity-ādy-akhilā-'bhi-  
mānānām buddhy-ādi-ṣayātvenāi 'vo 'papatter » iti cen, na; 25

« mṛtvā-mṛtvā punaḥ-sṛṣṭāu svargī syām, mā ca nārakī »

'ty-ādy-abhimānānām pradhāna-ṣayātvaṃ vinā 'nupapatteḥ; atītānām  
buddhy-ādy-akhilā-kāryāṇām punaḥ-sṛṣṭy-abhāvāt. pradhānasya tv idam  
eva pralayā-'nantaraṃ janma, yad buddhy-ādi-rūpāi-'ka-pariṇāma-tyāgenā  
'para-buddhy-ādi-rūpatayā pariṇāmanam iti. 30

na cā « 'tmani janmā-'di-jñānam abhimāna eva na bhavati; puruṣasyā  
'pi liṅga-çarīra-saṃyoga-viyoga-rūpayor janma-maraṇayor pāramārthika-  
tvād » iti vācyam;

« na jāyate mriyate vā kadā-cin, nā 'yam bhūtvā bhavitā vā na bhūya »

ity-ādi-vākyair janmā-'di-pratiṣedheno 'tpatti-vināçā-'bhimāna-rūpasyā 'py 35  
ātmani janmā-'di-jñānasya siddheḥ; aprasaktasya pratiṣedhā-'yogāt. kim ca  
buddhy-ādiṣu puruṣāṇām abhimāno 'nādir vaktum na çakyate; buddhy-

ādinām kāryatvāt. atah kāryeṣv abhimāna-vyavasthā-rtham niyāmakā-  
 'kāṅkṣāyām kāraṇā-'bhimāna eva niyāmakatayā sidhyati; loke drṣṭatvāt,  
 kalpanāyāç ca drṣṭā-'nusāritvāt; yathā loke drṣṭaḥ kṣetrā-'bhimānāt kṣetra-  
 janya-dhānyā-'diṣv abhimānaḥ, suvarṇā-'bhimānāc ca taj-janya-kāṭakā-'diṣv  
 5 abhimānaḥ; taylor nivṛtṭyā ca taylor nivṛttir iti. pradhānā-'bhimāna-tad-  
 vāsanayoç ca bijā-'ūkura-vad anāditvān na tad-abhimāne niyāmakā-'ntarā-  
 'pekṣe 'ti.

evam pratipāдите catur-vyūhe punar iyam āçāṅkā: « nanu puruṣe ced  
 bandha-mokṣāu vivekā-'vivekāu ca svikṛtāu, tarhi “nitya-çuddha-buddha-  
 10 muktasye ” 'ti svokti-virodhaḥ; tathā

“na nirodho na co 'tpattir na baddho na ca sūdhakaḥ  
 na mumukṣur na vāi mukta ity eṣā paramārthate ”

'ty-ādi-çruti-virodhaç ce » 'ti. tām pariharati:

**vān-mātram, na tu tattvam, citta-sthiteḥ. 58.**

15 bandhā-'dīnām sarveṣāṃ citta evā 'vasthānāt tat sarvam puruṣe vān-  
 mātrani. çabda-mātram, sphaṭika-lāuhitya-vat pratibimba-mātratvāt; na tu  
 tattvam tasya bhāvaḥ; anāropitaṃ japā-lāuhitya-vad ity arthaḥ. ato no  
 'kta-virodha iti bhāvaḥ. “sa samānaḥ sann ubhāu lokāv anusaṃharati,  
 dhyāyati 'va, lelāyati 've ” 'ty-ādi-çrutayas tv atra pramānam. sa puruṣaḥ,  
 20 samāno lokayor eka-rūpaḥ; iva-çabdābhyām nānā-rūpatvasyāu 'pādhika-  
 tvam uktam. tathā co 'ktam:

“bandha-mokṣāu sukhaṃ duḥkham mohā-'pattiç ca māyayā;  
 svapne yathā 'tmanaḥ khyātiḥ saṃsṛtir, na tu vāstavi ” 'ti.

māyayā māyā-'khyā-prakṛty-āupādhikī 'ty arthaḥ. « nanv evaṃ tucchasya  
 25 bandhasya hānam katham puruṣārthaḥ? katham vā 'nya-dharmābhyām  
 aviveka-vivekābhyām anyasya bandha-mokṣa-svikāre karmā-'dibhir iva nā  
 'vyavasthe » 'ti ced, atro 'kta-prāyam api punaḥ prapañcyate: yady api  
 duḥkha-yoga-rūpo bandho vṛtti-rūpāu ca vivekā-'vivekāu cittasyāi 'va,  
 tathā 'pi puruṣe duḥkha-pratibimba eva bhoga ity avastutve 'pi tad-dhānam  
 30 puruṣārthaḥ; duḥkham mā bhuñjīye 'ti prārthanāt. evaṃ yasmāi puru-  
 ṣāya prakṛtir avivekenā 'tmānam darçitavatī, tad-vāsanā-vaçāt tam eva  
 saṃyoga-dvārā badhnāti, nā 'nyam; tathā yasmāi vivekenā 'tmānam darçī-  
 tavatī, tam eva sva-viyoga-dvārā mocayati, vāsano-'chedād iti vyavasthā  
 'pi ghaṭata iti. karmā-'dibhir bandhā-'bhyupagame tv evaṃ vyavasthā na  
 35 ghaṭate; karmā-'dīnām sāksī-bhāsyatvā-'bhāvena sāksāt puruṣeṣv aprati-  
 bimbānād iti.

« nanu bandhā-'dikaṃ cet puruṣe vān-mātram, tarhi çravaṇena yuktyā

yā tasya bādho bhavatu; kim-artham ṣṛuti-smṛtyoḥ sāksātkāra-paryantaṁ viveka-jñānam upadiṣyate mokṣa-hetutaye? » 'ti. tatṛa 'ha:

yuktito 'pi na bādhyate, diṇ-mūḍha-vad aparokṣād ṛte. 59.

yuktir mananam. api-ṣabdaḥ ṣṛavaṇa-samuccaya-rthaḥ. vāñ-mātram api puruṣasya bandhā-dikam ṣṛavaṇa-manana-mātreṇa na bādhyate sāksāt- 5 kāram vinā; yathā diṇ-mūḍhasya janasya vāñ-mātram api dig-vāiparītyam ṣṛavaṇa-yuktibhyām na bādhyate sāksātkāram vine 'ty arthaḥ. prakṛte ce 'dam eva bādhyatvam, yat puruṣe bandhā-di-buddhi-nivṛttir, na tv abhāva-sāksātkāraḥ; ṣṛavaṇā-dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'tthaṁ vyākhyeyam: « nanu “niyata-kāraṇāt tad-ucchittir” 10 ity anena viveka-jñānam aviveko-chedakam uktam. taj jñānam kiṁ ṣṛavaṇā-di-sādhāraṇam, utā'sti kaṇcid viṣeṣa? » ity ākāṅkṣāyām āha “yuktito 'pī” 'ty-ādi-sūtram. aviveko yuktitaḥ ṣṛavaṇataḥ ca na bādhyate no 'cchidyate vivekā-parokṣam vinā, diṇ-moha-vad ity arthaḥ. sāksātkāra-bhrame sāksātkāra-viṣeṣa-darṣanasyāi 'va virodhitvād iti. 15

tad evam viveka-sāksātkārān mokṣam pratipādye 'taḥ param vivekaḥ pratipādanīyaḥ. tatṛa 'dau prakṛti-puruṣā-dīnām vivekataḥ siddhau pramāṇam upanyasyate: .

acākṣuṣāṇām anumānena bodho, dhūmā-'dibhir iva vahneḥ. 60.

acākṣuṣāṇām apratyakṣāṇām. kecit tāvat padārthāḥ sthūla-bhūta- 20 tat-kārya-dehā-dayaḥ pratyakṣa-siddhā eva. pratyakṣeṇā 'siddhānām prakṛti-puruṣā-dīnām anumānena pramāṇena bodhaḥ, puruṣa-niṣṭha-phala-siddhir bhavati; yathā dhūmā-'dibhir janitenā 'numānena vahneḥ siddhir ity arthaḥ. anumānā-'siddham apy āgamāt sidhyatī 'ty api bodhyam. asya ṣāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayāi 25 'vo 'panyāso, na tv āgamasyā 'napekṣe 'ti. tathā ca Kārikā:

“sāmānyatas tu dṛṣṭād atīndriyāṇām pratītir anumānāt,  
tasmād api cā 'siddham parokṣam āptā-gamāt siddham” iti.

anena ca sūtreṇa 'dam manana-ṣāstram ity avagamyate.

ukta-pramāṇāṇi sādhyasya vivekasya pratiyogy-anuyogi-padārthānām 30 saṃgraha-sūtram vakṣyamāṇā-'numāno-'payogi-kārya-kāraṇa-bhāvam api pradārṣayati:

sattva-rajas-tamasām sāmyā-'vasthā prakṛtiḥ, prakṛter mahān, mahato 'hamkāro, 'hamkārat pañca tanmātrāṇy ubhayam indriyam, tanmātrebhyaḥ sthūla-bhūtāni; puruṣa iti pañca- 35 viṇṣatir gaṇaḥ. 61.

sattvā-'dīni dravyāṇi, na vāiṣeṣikā guṇāḥ; saṃyoga-vibhāga-vattvāt;

laghutva-calatva-gurutvā'di-dharmakatvāc ca. teṣv atra ṣāstre ṣrutya-ādāu  
ca guṇa-ṣabdaḥ puruṣo-'pakaraṇatvāt puruṣa-paṇu-bandhaka-triguṇā-'tmaka-  
mahad-ādi-raju-nirmātrtvāc ca prayujyate. teṣāṃ sattvā'di-dravyāṇāṃ yā  
sāmyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'saṃhananā-  
5 'vasthe 'ti yāvat; akāryā-'vasthe 'ti niṣkarṣaḥ. akāryā-'vastho-'palakṣitam  
guṇa-sāmānyam prakṛtir ity arthaḥ; yathā-ṣrute vāiṣamyā-'vasthāyām  
prakṛti-nāṣa-prasaṅgāt;

“sattvaṃ rajas tama iti, eṣāi 'va prakṛtiḥ sadā;  
eṣāi 'va saṃsṛtir jantor, asyāḥ pāre param padam”

10 ity-ādi-smṛtibhir guṇa-mātrasyāi 'va prakṛtīva-vacanāc ca.

sattvā-'dīnām anugamāya sāmānyam iti; puruṣa-vyāvartanāya guṇe  
'ti; mahad-ādi-vyāvartanāya co 'palakṣitā-'ntam iti. mahad-ādayo 'pi hi  
kārya-sattvā'di-rūpāḥ puruṣo-'pakaraṇatayā guṇāc ca bhavanti 'ti. tad  
atra prakṛteḥ svarūpam evo 'ktam; asyā viṣeṣas tu paṇcād vakṣyate.

15 prakṛteḥ kāryo mahān mahat tattvam. mahad-ādīnām svarūpam viṣe-  
ṣaṣ ca vakṣyate. mahataṣ ca kāryo 'hamākāraḥ. ahamākārasya kārya-dvayaṃ  
tanmātrāṇy ubhayaṃ indriyaṃ ca. tatro 'bhayaṃ indriyaṃ bāhyā-'bhyan-  
tara-bhedenāi 'kāḍaṣa-vidham. tanmātrāṇāṃ kāryāṇi pañca sthūla-bhū-  
tāni. sthūla-ṣabdāt tanmātrāṇāṃ sūkṣma-bhūtatvam abhyupagatam. pu-  
20 ruṣas tu kārya-kāraṇa-vilakṣaṇa iti. ity evaṃ pañca-viṇṣatir gaṇaḥ padār-  
tha-vyūhaḥ; etad-atiriktāḥ padārtho nā 'stī 'ty arthaḥ. athavā sattvā-'dīnām  
pratyeka-vyakty-ānantaḥ gaṇa-ṣabdo vakti. ayaṃ ca pañca-viṇṣatikō  
gaṇo dravya-rūpa eva. dharma-dharmy-abhedāt tu guṇa-karmā-sāmānyā-  
'dīnām atrāi 'vā 'ntarbhāvaḥ; etad-atirikta-padārtha-sattve hi tato 'pi  
25 puruṣasya vivektavyatayā tad-asanṅgrahe nyūnatā 'padyeta. etena sām-  
khyānām aniyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣanīyaḥ.  
dik-kālāu cā 'kāṣam eva; “dik-kālāv ākāṣā-'dibhya” ity-āgāmi-sūtrāt.  
eta eva padārthāḥ paraspāra-praveṣā-'praveṣābhyām kvacit tantra ekam  
eva, kvacit tu ṣaṭ, kvacit ca ṣoḍaṣa, kvacit ca saṃkhyā-'ntarāir apy upadi-  
30 ṣyante. viṣeṣas tu sādharma-vāidharma-mātra iti mantavyam. tathā  
co 'ktam Bhāgavate:

“ekasminn api dṛṣyante praviṣṭāni 'tarāṇi ca  
pūrvasmin vā parasmīn vā tattve tattvāni sarvaṣaḥ.  
iti nānā-prasāṃkhyānām tattvānām ṛṣibhiḥ kṛtam

35 sarvaṃ nyāyāṃ yukti-mattvād, viduṣāṃ kim aḥobhanam?” iti.

ete ca padārthāḥ ṣrutīṣv api gaṇitāḥ; yathā Garbho-'paṇiṣadi: “aṣṭāu  
prakṛtayaḥ, ṣoḍaṣa vikārā” iti; Praṇo-'paṇiṣadi ca “pṛthivī ca pṛthivī-  
mātrā ce” ty-ādīnā; evaṃ Māitreya-'paṇiṣad-ādiṣv api. aṣṭāu ca prakṛta-  
yaḥ Kārikayā vyākhyātāḥ:

“mūla-prakṛtir avikṛtir, mahad-ādyāḥ prakṛti-vikṛtayaḥ sapta, ṣoḍaśakas tu vikāro, na prakṛtir na vikṛtiḥ puruṣa” iti.

ekam evā 'dvitīyaṃ tattvam iti ṛuti-smṛti-pravādas tu sarva-tattvānāṃ puruṣe vilāpanena cakti-çaktimad-abhedene 'ty avirodhaḥ. layas tu sūkṣmī-bhāvenā 'vasthānaṃ, na tu nāça iti. tad uktam :

“āsij jñānam atho artha ekam evā 'vikalpitam” iti.

avikalpitam avibhaktam. etac ca Brahma-mīmāṃsā-bhāṣye 'dvāita-prasaṅgato vistareṇo 'papāditam. viçeṣas tv ayaṃ, yat seçvara-vāde 'nya-tattvānāṃ tatrāi 'vā 'vibhāgād içvara-cāitanyam evāi 'kaṃ tattvam ; nirīçvara-vāde tu tri-veṇi-vad anyo-'nyā-'vibhaktatayāi 'kasmin kūṭasthe tejo-maṇ-  
ḍala-vad ātma-maṇḍale prakṛty-ākhyā-sūkṣmā-'vasthayā mahad-ūder avibhā-  
gād ātmāi 'vāi 'kaṃ tattvam iti. tathā ca vakṣyati “nā 'dvāita-ṛuti-virodho jāti-paratvād” iti.

eteṣu padārtheṣv acākṣuṣāṇāṃ anumānena bodham pratipādayati sūtra-jātena :

**sthūlāt pañca-tanmātrasya. 62.**

bodha ity anuvartate. sthūlaṃ tāvac cākṣuṣam eva, tac ca tanmātra-kāryatayo 'ktam. tataḥ sthūla-bhūtāt kuryāt tat-kāraṇatayā tanmātrā-  
'numānena sthūla-vivekato bodha ity arthaḥ.

ākāça-sādhāraṇyāya sthūlatvam atra bāhye-'ndriya-grāhya-guṇakatvaṃ  
çāntā-'di-viçeṣa-vattvam vā. tanmātrāṇi ca, yaj-jītiyeṣu çāntā-'di-viçeṣa-  
trayaṃ na tiṣṭhati, taj-jātīyānāṃ çabda-sparça-rūpa-rasa-gandhānāṃ ādhāra-  
bhūtāni sūkṣma-dravyāṇi sthūlānāṃ aviçeṣāḥ ;

“tasmiṃs-tasmiṃs tu tanmātrā, tena tanmātratā smṛtā.

na çāntā nā 'pi ghorās te na mūḍhāç cā 'viçeṣiṇa”

iti Viṣṇupurāṇā-'dibhyaḥ. aśyā 'yam arthaḥ : teṣu-teṣu bhūteṣu tanmātrās tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyāṇāṃ api tanmātratā smṛtā. te ca padārthāḥ çānta-ghora-mūḍhā-'khyāiḥ sthūla-gata-çabdā-'di-viçeṣāiḥ çūnyā, eka-rūpatvāt. tathā ca çāntā-'di-viçeṣa-çūnya-çabdā-'di-mattvam eva bhūtānāṃ çabdā-'di-tanmātratvam ity āçayaḥ. ato 'viçeṣiṇo  
'viçeṣa-samjñitā iti. çāntaṃ sukhā-'tmakaṃ, ghorāṃ duḥkhā-'tmakaṃ, mūḍham mohā-'tmakaṃ. tanmātrāṇi ca devā-'di-mātra-bhogyatvena kevalaṃ sukhā-'tmakāny eva, sukhā-'dhikyād iti.

atre 'dam anumānam : apakarṣa-kāṣṭhā-'pannāni sthūla-bhūtāni sva-viçeṣa-guṇavad-dravyo-'pādānakāni ; sthūlatvāt ; ghaṭa-paṭā-'di-vad iti. 35  
atrā 'navasthā-'pattīyā sūkṣmam ādāyāi 'va sādhyam paryavasyati. anukūla-tarkaç cā 'tra : kāraṇa-guṇa-krameṇa kārya-guṇo-'tpatter bādhaka-

vyatirekenā 'parihāryatvam. ṣruti-smṛtayaḥ ce 'ti. prakṛteḥ ṣabda-sparṣā-  
'di-mattve tu bādhakam asti

“ṣabda-sparṣa-vihīnam tad rūpā-'dibhir asaṃyutam,  
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam”

- 5 iti Viṣṇupurāṇā-'di-vākya-jātam. buddhy-ahamkārayoḥ ca ṣabda-sparṣā-  
'di-mattve bhūta-kāraṇatva-ṣruti-smṛtaya eva bādhikāḥ santi; bāhye-  
'ndriya-grāhya-jātiya-ṣiṣa-guṇa-vattvasyāi 'va bhūta-lakṣaṇatvena tayoṛ  
api bhūtattvā-'pattya svasya sva-kāraṇatvā-'nupapatter iti. «nanv evaṃ  
kāraṇa-dravyeṣu rūpā-'dy-abhāve tanmātra-rūpā-'deḥ kiṃ kāraṇam?» iti  
10 cet, sva-kāraṇa-dravyānām nyūnā-'dhika-bhāvenā 'nyo-'nyam saṃyoga-  
ṣiṣa eva; haridrā-'dīnām saṃyogasya tad-ubhayā-'rabdha-dravye rakta-  
rūpā-'di-hetutva-darṣanāt. dṛṣṭā-'nusāreṇa svā-'ṣṛaya-hetu-saṃyogānām  
eva rūpā-'di-hetutva-sambhave tārkikāṇām paramāṇuṣu rūpa-kalpanām tu  
heyam. sajātiya-kāraṇa-guṇasyūi 'va kārya-guṇā-'rambhakate 'ti tu teṣūm  
15 api na niyamah; trasareṇu-mahattvā-'dāv avayava-bahutvā-'der eva tāir  
api hetutvā-'bhyupagamād iti dik.

indriyā-'numānam cā 'kāṣā-'numāna-vad darṣana-sparṣana-vacanā-'di-  
bhiḥ pratyakṣābhir vṛttibhir eve 'ti. tad atra no 'ktam; tattvā-'ntareṇa  
tattvā-'ntarā-'numānānām eva prakṛtatvād iti na nyūnatā.

- 20 tanmātrāṇām co 'tpattāu Yoga-bhāṣyo-'kta-prakriyūi 'va grāhyā; yathā  
'hamkāraḥ ṣabda-tanmātram, tataḥ cā 'hamkāra-sahakṛtāc ṣabda-tanmā-  
trāc ṣabda-sparṣa-guṇakām sparṣa-tanmātram; evaṃ krameṇūi 'kāika-  
guṇa-vṛddhyā tanmātrāṇy utpadyanta iti. yā tu

“ākāṣas tu vikurvāṇaḥ sparṣa-mūtram sasarja ha;

- 25 balavān abhavad vāyus, tasya sparṣo guṇo mata”

ity-ādinā Viṣṇupurāṇe sparṣā-'di-tanmātra-ṣṣṭir ākāṣā-'di-sthūla-bhūta-  
catuṣṭayād uktā, sā bhūta-rūpeṇa pariṇamana-rūpāi 'va mantavyā; ākāṣā-  
'dīni jalā-'ntāni hi sthūla-bhūtāni sva-svo-'ttara-bhūta-rūpeṇa svā-'nugata-  
tanmātrāḥ svo-'paṣṭambhataḥ pariṇamayantī 'ti.

- 30 bāhyā-'bhyantarābhyām tāiḥ cā 'hamkārasya. 63.

bāhyā-'bhyantarābhyām indriyābhyām tāiḥ pañca-tanmātrāiḥ ca kāryāis  
tat-kāraṇatayā 'hamkārasyā 'numānena bodha ity arthaḥ. ahamkāraḥ cā  
'bhimāna-vṛttikam antaḥkāraṇa-dravyām, na tv abhimāna-mātram; dravy-  
asyāi 'va loke dravyo-'pādānatva-darṣanāt; suṣupty-ādāv ahamkāra-vṛtti-  
35 nāḥena bhūta-nāḥa-prasaṅgād vāsanā-'ṣṛayatvenūi 'vā 'hamkāra-'khyā-  
dravya-siddheḥ ce 'ti.

atre 'ttham anumānam: tanmātre-'ndriyāṇy abhimānavad-dravyo-'pā-  
dānakāni; abhimāna-kārya-dravyatvāt; yan nāi 'vaṃ, tan nāi 'vaṃ, yathā  
, puruṣā-'dir iti.

« nanv abhimānavad dravyam evā 'siddham » iti ced, aham gāura ity-  
 ādi-vṛtty-upādānatayā cakṣur-ādi-vat tat-siddeḥ ; anena cā 'numānena mana-  
 ādy-atireka-mātrasya tat-kāraṇatayā prasādhya tvāt. atra cā 'yam anukūlas  
 tarkaḥ : “ bahu syām, prajāyeye ” 'ty-ādi-ṣṛuṭi-smṛtibhyas tāvad bhūtā-di-  
 sṛṣṭer abhimāna-pūrvakatvād buddhi-vṛtti-pūrvaka-sṛṣṭāu kāraṇatayā 'bhi- 5  
 mānaḥ siddhaḥ. tatra cāi 'kā'rtha-samavāya-pratyāsattyāi 'vā 'bhimānasya  
 sṛṣṭi-hetutvaṃ lāghavāt kalpyata iti. « nanv evaṃ kulālā-hamkārasyā 'pi  
 ghaṭa-pādānatvā-pattyā kulāla-muktāu tad-antaḥkāraṇa-nāṇe tan-nirmita-  
 ghaṭa-nāṇaḥ syāt. na cāi 'tad yuktam ; puruṣā-'ntareṇa sa evā 'yam ghaṭa  
 iti pratyabhiññāyamānatvād » iti. māi 'vam ! mukta-puruṣa-bhoga-hetu- 10  
 pariṇāmasyāi 'va tad-antaḥkāraṇa-mokṣo-'ttaram ucchedāt. na tu pariṇāma-  
 sāmānyasyā 'ntaḥkāraṇa-svarūpasya vo 'cchedaḥ ; “ kṛtārtham prati naṣṭam  
 apy anaṣṭam tad-anya-sādhāraṇatvād ” iti Yoga-sūtre mukta-puruṣo-'pakara-  
 ṇasyā 'py anya-puruṣārtha-sādhakatva-siddher iti. athavā ghaṭā-diṣv api  
 Hiraṇyagarbhā-hamkāra eva kāraṇam astu, na kulālā-dy-ahamkāras, tathā 15  
 'pi sāmānya-vyūptāu na vyabhiçārah. samaṣṭi-buddhy-ādy-upādānikāi 'va  
 hi sṛṣṭiḥ purāṇā-diṣu sāmākhya-yogayoḥ ca pratipādyate, na tu tad-aṇṇa-  
 vyaṣṭi-buddhy-ādy-upādānikā ; yathā mahā-prthivya eva sthāvā-jaṅgamā-  
 dy-upādānatvaṃ, na tu prthivy-aṇṇa-loṣṭā-'der iti.

tenā 'ntaḥkāraṇasya. 64.

20

tenā 'hamkāreṇa kuryeṇa tat-kāraṇatayā mukhyasyā 'ntaḥkāraṇasya  
 mahad-ākhyā-buddher anumānena bodha ity arthaḥ. atrā 'py ayam prayo-  
 gaḥ : ahamkāra-dravyaṃ niçcaya-vṛttimad-dravyo-'pādānakam ; niçcaya-  
 kārya-dravyatvāt ; yan nāi 'vaṃ, tan nāi 'vaṃ, yathā puruṣā-'dir iti. atrā  
 'py ayam tarkaḥ : sarvo 'pi lokaḥ padārtham ādāu svarūpato niçcitya paç- 25  
 cād abhimanyate (ayam aham, maye 'dam kartavyam) ity-ādi-rūpeṇe 'ti  
 tāvat siddham eva. tatrā 'hamkāra-dravya-kāraṇā-'kāṅkṣūyāṃ vṛttyoḥ  
 kārya-kāraṇa-bhāvena tad-āçrayayor eva kārya-kāraṇa-bhāvo lāghavāt kalp-  
 yate ; kāraṇasya vṛtti-lābhena kārya-vṛtti-lābhasyāu 'tsargikatvād iti. ṣṛu-  
 tāv api “ sa iksām-cakre, ” “ tad āiḁsate ” 'ty-ādāu sargā-dy-utpanna-bud- 30  
 dhita eva tad-itarā-'khila-sṛṣṭir avagamyata iti.

yady apy ekam evā 'ntaḥkāraṇam, vṛtti-bhedena trividhaṃ lāghavāt ;

“ guṇa-kṣobhe jāyamāne mahān prādur-babhūva ha ;  
 mano mahāṇṇ ca vijñeya. ekam tad vṛtti-bhedata ”

iti Lāiṅgāt ; “ pañca-vṛttir mano-vad vyapadiçyata ” iti Vedānta-sūtreṇa 35.  
 prāṇa-drṣṭānta-vidhayā manaso 'pi vṛtti-mātra-bhedena bahutva-siddheç ca ;  
 anyathā niçcayā-'di-vṛttibhir iḁa bhrama-samçaya-nidrā-krodhā-'di-vṛttibhir  
 api sva-sama-sāmākhya-'nantā-'ntaḥkāraṇā-'patteḥ ; buddhy-ādiṣv avyava-  
 sthayā mana-ādi-prayogasya Pātañjalā-'di-sarva-çāstreṣv anupapatteç ca.



tathā 'pi vañca-parvasv ivā 'vāntara-bhedam ācṛityā 'ntaḥkaraṇa-traye kramah kārya-kāraṇa-bhāvaḥ co 'ktaḥ; yogo-'payogi-ṣṛuṭi-smṛti-paribhāṣā-'nusārād iti mantavyam. tad uktam Vāsiṣṭhe:

- 5 “ aham-artho-'dayo yo 'yam cittā-'tmā vedanā-'tmakaḥ,  
etac citta-drumasyā 'sya bījaṁ viddhi mahāmāte.  
etasmāt prathamō-'dbhinnād aṅkuro 'bhinaṇvā-'kṛtiḥ  
niṣcaya-'tmā nirākāro, buddhir ity abhidhīyate.  
asya buddhy-abhidhānasya yā 'ṅkurasya prapīnatā  
saṃkalpa-rūpiṇī, tasyāḥ citta-ceto-mano-'bhidhe ” 'ti.
- 10 aham-artho 'ntaḥkaraṇa-sāmānyam. atra vākye bījā-'ṅkura-nyāyenāi 'kasyāi  
'vā 'ntaḥkaraṇa-vṛkṣasya vṛtti-mātra-rūpena cittā-'dy-ākhyā-'vasthā-bhedāḥ  
kramikās trividhāḥ parināmā uktā iti. sāṃkhya-ṣāstre ca citta-vṛttikasya  
cittasya buddhāv evā 'ntarbhāvaḥ; ahaṃkārasya cā 'tra vākye buddhāv  
antarbhāvaḥ.
- 15 tataḥ prakṛteḥ. 65.  
tato mahat-tattvāt kāryāt kāraṇatayā prakṛter anumānena bodha ity  
arthah. antaḥkaraṇa-sāmānyasyā 'pi kāryatvaṁ tāvad ekadā pañce-'ndriya-  
jñānā-'nutpattyā madhyama-parimāṇatayā dehā-'di-vad eva siddham; ṣṛuṭi-  
smṛti-prāmāṇyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-  
20 duḥkha-moha-dharminī buddhiḥ sukha-duḥkha-moha-dharmaka-dravya-  
janyā; kāryatve sati sukha-duḥkha-mohā-'tmakatvāt; kāntā-'di-vad iti.  
kāraṇa-guṇā-'nusārenāi 'va kārya-guṇāu-'cityaṁ cā 'trā 'nukūlas tarkaḥ;  
ṣṛuṭi-smṛtayo 'pī 'ti mantavyam. «nanu viśayeṣu sukhā-'di-mattve pramā-  
ṇaṁ nā 'sti; ahaṁ sukhī 'ty-ādy-evā-'nubhavāt; tat katham kāntā-'di-viśayo  
25 dṛṣṭānta?» iti cen, na; sukhā-'dy-ātmaka-buddhi-kāryatayā sraṅg-sukhaṁ  
candana-sukhaṁ ity-ādy-anubhavaṇa ca viśayāṇāṁ api sukhā-'di-dharma-  
katva-siddheḥ; ṣṛuṭi-smṛti-prāmāṇyāc ca. kim ca yasyā 'nvaya-vyatirekāu  
sukhā-'dinā saha dṛṣyete, tasyāi 'va sukhā-'dy-upādānatvaṁ kalpyate;  
30 kalpanā-gāuravāt. api cā 'nyo-'nya-samivādena pratyabhijñāyā ca viśayeṣu  
sarva-puruṣa-sūdhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-grahaṇāyā 'sman-  
naye vṛtti-niyamā-'di-kalpanā-gāuravaṁ ca phala-mukhatvān na doṣā-  
'vahaṁ; anyathā pratyabhijñāyā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-  
kalpanā-gāuravād iti. viśaye 'pi sukhā-'dikam ca Mārkaṇḍeye proktam:
- 35 “ tat santu cetasy athavā 'pi dehe sukhāni duḥkhāni ca; kim mamā 'tre ” 'ti.

ahaṁ sukhī 'ty-ādi-pratyayas tv ahaṁ dhanī 'ty-ādi-pratyaya-vat  
sva-svāmi-bhāvā-'khyā-sambandha-viśayakaḥ. teṣāṁ pratyayāṇāṁ sam-  
avāya-sambandha-viśayakatva-bhrama-nirūṣā-'rthaṁ tu sukhi-duḥkhi-mū-  
ḍhebhyaḥ puruṣo vivicyate ṣāstreṣv iti.

ṣabdā-'diṣu ca sukhā-'dy-ātmatā-vyavahāra ekā-'rtha-samavāyāt. astu  
vā ṣabdā-'diṣu sāksād eva sukham ukta-pramāṇebhyaḥ.

viṣaya-gata-sukhā-'deṣ ca buddhi-mātra-grāhyatvam phala-balāt. yat  
tu viṣayā-'samprayoga-kāle cānti-sukhaṃ sāttvikam suṣupty-ādāu vyajyate,  
tad eva buddhi-dharma ātma-sukham ucyata iti. yady api vāiṣeṣikā-'dyā 6  
api tārīkikāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthām anumimate,  
tathā 'pi bahula-ṣruti-smṛty-upodbalanēnā 'smābhir anumitāi 'va vyavasthā  
mumukṣubhir upādeyā; mūla-ṣūthilya-doṣeṇa parā-'numānānām durbala-  
tvāt. ata eva "tarkā-'pratiṣṭhānād" iti Vedānta-sūtreṇā 'pratiṣṭhā-doṣataḥ  
kevala-tarko 'pāstaḥ. tathā Manunā 'pi 10

"ārṣam dharmo-'padeṣam ca veda-ṣūstrā-'virodhinā

yas tarkeṇā 'nuṣaṃdhatte, sa dharmam veda, ne 'tara"

iti vedā-'viruddha-tarkasyāi 'vā 'rtha-niṣṭhāyakatvam uktam. tasmāt

"ṣrotavyaḥ ṣruti-vākyaebhyo mantavyaḥ co 'papattibhir"

ity-ādi-vākyaebhyaḥ ṣravaṇa-samānā-'rthakam eva mananam balavat; anyā- 15  
'kāram mananam tu pareṣāṃ durbalam. evam pūruṣe 'pi sukha-duḥkhā-  
'di-mattvena teṣāṃ anumānam bahula-ṣruty-ādi-virodhād durbalam iti dik.  
prakṛti-gata-viṣeṣam ca paṇḍit-vakṣyāmaḥ.

« nanv akhila-jadebhyāḥ puruṣa-viveka eva muktāu hetuḥ; tat kim-  
arthaṃ jadānām anyo-'nya-viveko 'tra darṣita » iti cet, prakṛty-ādi-tattvo- 20  
'pāsanayā sattva-ṣuddhy-arthaṃ vivekasyā 'py apekṣitatvād iti. kārya-  
kāraṇa-mudrayā prakṛti-paryantasyā 'numānena vivekataḥ siddhim uktvā,  
yatho 'kta-kārya-kāraṇa-bhāva-ṣūnyasya puruṣasya prakāra-'ntareṇā 'numā-  
natas, tathā siddhim āha:

samhata-parārthatvāt puruṣasya. 66.

25

samhananam ārambhaka-saṃyogaḥ; sa cā 'vayavā-'vayavy-abhedāt pra-  
kṛti-kārya-sādhāraṇaḥ. tathā ca samhatānām prakṛti-tat-kāryāṇām parār-  
thatvā-'numānena puruṣasya bodha ity arthaḥ. tad yathā: vivādā-'spadam  
prakṛti-mahad-ādikam parārthaṃ, sve-'tarasya bhogā-'pavarga-phalakam;  
samhatatvāt; cāyā-'sanā-'di-vad ity anumānena prakṛteḥ paro 'samhata 30  
eva puruṣaḥ sidhyati; tasyā 'pi samhatatve 'navasthā-'patteḥ. Pātañjale  
ca "parārthaṃ samhatya-kāritvād" iti sūtra-kāreṇā 'numānam kṛtam; tat  
tu yathā-ṣrutam evā 'ntyā-'vayava-sādhāraṇam; itara-sāhityenā 'rtha-kriyā-  
kāritvasyāi 'va samhatya-kāritā-ṣabdā-'rthatvāt. puruṣas tu viṣaya-pra-  
kāṣa-rūpāyām svārtha-kriyāyām nā 'nyad apekṣate, nitya-prakāṣa-rūpatvāt; 35  
puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtty-apekṣaṇāt; sambandhas tu  
nā 'sādhāraṇa artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam  
priyam bhavaty, ātmanas tu kāmāya sarvam priyam bhavati" 'ty-ādi-ṣruti-

smṛtayo 'nukūla-tarkāḥ. anyao ca: sukhā-'di-mat pradhānā-'dikaṃ yadi  
 svasya sukhā-'di-bhogā-'rthaṃ syāt, tadā tasya sāksāt sva-jñeyatve karma-  
 kartṛ-virodhaḥ; na hi dharmi-bhānam vinā sukhasya bhānam sambhavati;  
 5 ahaṃ sukhī 'ty evaṃ sukhā-'nubhavād iti. api ca saṃhanyamānānām  
 bahūnām guṇānām tat-kāryānām cū 'neka-vikārūnām aneka-cāitanya-guṇa-  
 kalpanāyām gūraveṇa lāghavād eka eva cit-prakāṣa-rūpaḥ puruṣaḥ sarva-  
 saṃhatebhyaḥ paraḥ kalpayitum yujyata iti.

anena sūtreṇa nimitta-kāraṇatayā puruṣā-'numānam uktam; puruṣār-  
 thasyā 'khila-vastu-saṃhanana-nimittatva-vacanāt. ata eva sargā-'dy-ut-  
 10 pannam puruṣam prakṛtya Viṣṇupurāṇā-'dāu smaryate:

“nimitta-mātram evā 'sau srjyānām sarga-karmani,  
 pradhāna-kāraṇī-bhūtā yato vāi srjya-çaktayaḥ.”

“guṇa-sāmyāt tatas tasmāt kṣetrajñā-'dhiṣṭhitān, mune,  
 guṇa-vyañjana-sambhūtiḥ sarga-kāle, dvijo-'ttame ”

15 'ty-ādi. kṣetrajñā-'dhiṣṭhānān cū 'samāpta-puruṣārthasya puruṣasya saṃ-  
 yoga-mātram; guṇa-vyañjanam mahat tattvaṃ, kāraṇatayā triguṇā-'tma-  
 pradhāna-vyañjakatvād iti.

tad evam acāksuṣānām anumānena siddhir uktā. idānīm sarva-kāra-  
 ṇatvo-'pāpattaye prakṛti-nityatvam upapādyate puruṣa-kāuṭasthya-siddhy-  
 20 artham:

**mūle mūlā-'bhāvād amūlam mūlam. 67.**

trayo-viṃçati-tattvānām mūlam upādānam pradhānam mūla-guṇyam;  
 anavasthā-'pattya tatra mūlā-'ntarā-'sambhavād ity arthaḥ.

« nanu

25 “tasmād avyaktam utpannam triguṇam, dvija-sattame ”

'ty-ādinā pradhānasyā 'pi puruṣād utpatti-çravaṇāt puruṣa eva prakṛter  
 mūlam bhavatu; puruṣasya nityatayā ca nā 'navasthā, 'vidyā-dvāratayā  
 ca na puruṣa-kāuṭasthya-hāniḥ. tathā ca smaryate:

“tasmād ajñāna-mūlo 'yaṃ saṃsāraḥ puruṣasya hī ” 'ti. »

30 ity āçāṅkyā 'ha:

**pāramparye 'py ekatra pariniṣṭhe 'ti saṃjñā-mātram. 68.**

avidyā-'di-dvāreṇa paramparayā puruṣasya jagan-mūla-kāraṇatve 'py  
 ekasminn avidyā-'dāu yatra kutra-cin nitye dvāre paramparāyāḥ paryava-  
 sānam bhaviṣyati; puruṣasyā 'pariṇāmitvāt. ato yatra paryavasānam, sāi  
 35 'va nityā prakṛtiḥ; prakṛtir iha mūla-kāraṇasya saṃjñā-mātram ity arthaḥ.

\* nanv evaṃ pañca-viṅcati-tattvāṇi 'ti no 'papadyate; mahat-tattva-kāraṇā-vyaktā-peṅṣayā 'pi jaḍa-tattvā-ntarā-patter » ity āçayena mūla-samādhānam āha:

**samānaḥ prakṛter dvayoḥ. 69.**

vastutas tu prakṛter mūla-kāraṇa-vicāre dvayor vādi-prativādinor 5  
āvayoh samānaḥ pakṣaḥ. etad uktam bhavati: yathā prakṛter utpattiḥ  
çrūyata, evaṃ avidyāyā api

“avidyā pañca-parvāi 'śā prādur-bhūtā mahātmana ”

ity-ādi-vākyāḥ. ata ekasyā avaçyam gāuṇy utpattir vaktavyā; tatra ca  
prakṛter eva puruṣa-samyogā-'dibhir abhivyakti-rūpā gāuṇy utpattir yuktā; 10

“samyoga-lakṣaṇo-'tpattiḥ kathyate karma-jñānayoḥ ”

iti Kāurma-vākye prakṛti-puruṣayor gāuṇo-'tpatti-smaraṇāt; avidyāyāç ca  
kvā-'pi gāuṇo-'tpatti-açraṇāt. tasyā anāditā-vākyāni tu pravāha-rūpeṇāi  
'va vāsanā-'dy-anādi-vākya-vad vyākhyeyāni 'ti. avidyā ca mithyā-jñāna-  
rūpā buddhi-dharma iti yoge sūtritam; ato na tattvā-'dhikyam. 15

athavā dvayoh prakṛti-puruṣayoh samāna eva nyāya ity arthaḥ.

“yataḥ pradhāna-puruṣāu yataç cāi 'tac carā-'caram,  
kāraṇam sakālasya 'sya, sa no Viṣṇuḥ prasīdatv ”

ity-ādi-vākyāḥ puruṣasyā 'py utpatti-açraṇād iti bhāvaḥ. tathā ca puru-  
ṣasye 'va prakṛter api gāuṇy evo 'tpattiḥ; nityatva-açraṇād ity api samā- 20  
nam iti. tasmāt prakṛtir evo 'pādānam jagataḥ, prakṛti-dharmaç cā 'vidyā  
jagan-nimitta-kāraṇam, tathā puruṣo 'pī 'ti siddham. yat tu

“avidyām āhur avyaktaṃ sarga-pralaya-dharmi vāi,  
sarga-pralaya-nirmuktaṃ vidyām vāi pañca-viṅçakam ”

iti Mokṣadharme prakṛti-puruṣayor avidyā-vidye 'ti vacanam, tat tad- 25  
ubhaya-viṣayatayo 'pacaritam eva; pariṇūmitvena hi puruṣā-peṅṣayā pra-  
kṛtir asatī 'ti tasyā avidyā-viṣayatvam uktam. evaṃ eva tasmin praka-  
raṇe sva-sva-kāraṇā-peṅṣayā bhūtā-ntam kārya-jātam avidye 'ty uktam,  
sva-svā-peṅṣayā ca sva-sva-kāraṇam vidye 'ti. puruṣasya pariṇāma-rūpaṃ  
jagad-upādānatvam tu prakṛty-upādānam eva kartṛtvā-'di-vac chruti- 30  
smṛtyor upāsā-'rtham evā 'nūdyate; anyathā “'sthūlam anaṇv ahrasvam ”  
ity-ādi-çruti-virodhā-'patter iti mantavyam. māyā-çabdena ca prakṛtir evo  
'cyate; “māyām tu prakṛtiṃ vidyād ” iti çrutāu

“asmān māyī sṛjate viçvam etat, tasmiṇç cā 'nyo māyayā samniruddha ”

iti pūrva-prakṛānta-māyāyāḥ prakṛti-svarūpatā-vacanāt; 35

“sattvaṃ rajas tama iti prakṛtaṃ tu guṇa-trayam;  
etan-mayī ca prakṛtir, māyā yā vāiṣṇavī çrutā,  
lohita-çveta-kṛṣṇe 'ti tasyās tādṛg-bahu-prajā ”

- ity-ādi-smṛtibhyaḥ ca. na tu jñāna-nācya 'vidyā māyā-ṣabdā-rtho, nityatvā-  
'nupāpatteḥ. kim cā 'vidyāyā dravyatve ṣabda-mātra-bhedo, guṇatve ca  
tad-ādhāratayā prakṛti-siddhiḥ; puruṣasya nirguṇatvā-'dibhyaḥ. «atha  
dravya-guṇa-karma-vilakṣaṇāi 'vā 'smābhir avidyā vaktavye » 'ti cen, na;  
5 “tādṛk-padārthā-'pratīter ” uktatvād iti.

« nanv evaṃ cet prakṛti-puruṣā-'dy-anumāna-prakāro 'sti, tarhi sarve-  
ṣām eva katharṇ viveka-mananaṃ na jāyate ? » tatrā 'ha :

**adhikāri-trāividhyān na niyamaḥ. 70.**

- ḡravaṇā-'dāv iva manane 'py adhikāriṇas trividhā, manda-madhyamo-  
10 'ttamā ity ato na sarveṣām eva manana-niyamaḥ; kutarkā-'dibhir manda-  
madhyamayor bādha-satpratipakṣatā-sambhavād 'ity arthaḥ. mandāir hi  
bāuddhā-'dy-ukta-kutarka-jāteno 'ktā-'numānāni bādhyante; madhyamāiḥ  
ca Buddhā-'dy-uktāir eva viruddhā-'sal-līṅgāiḥ satpratipakṣitāni kriyante.  
ata uttamā-'dhikāriṇām evāi 'tādṛṣa-mananam bhavati 'ti bhāvaḥ.

- 15 prakṛteḥ svarūpaṃ guṇa-sāmyam prāḡ evo 'ktam; sūkṣma-bhūtā-  
'dikarṇ ca prasiddham evā 'sti 'ty avaṣiṣṭayor mahad-ahamkārayoḥ svarū-  
pam āha sūtrābhyām :

**mahad-ākhyam ādyaṃ kāryaṃ, tan manaḥ. 71.**

- mahad-ākhyam ādyaṃ kāryaṃ, tan mano manana-vṛttikam. mananam  
20 atra niṣcayas, tad-vṛttikā buddhir ity arthaḥ;

“yad etad viśṛtam bijam pradhāna-puruṣā-'tmakam  
mahat tattvam iti proktam, buddhi-tattvaṃ tad ucyata ”

ity-ādi-vāk्यebhyo buddher evā 'dya-kāryatvā-'vagamāt.

**caramo 'hamkāraḥ. 72.**

- 25 tasyā 'nantaro yaḥ, so 'hamkaroti 'ty ahamkāro 'bhimāna-vṛttika ity  
arthaḥ.

yato 'bhimāna-vṛttiko 'hamkāro, 'tas tat-kāryatvam uttaraṣām upapan-  
nam ity āha :

**tat-kāryatvam uttaraṣām. 73.**

- 30 sugamam. evaṃ tri-sūtrīṃ vyākhyāya pāunaruktyā-'ṣaṅkā 'pāstā.

« nanv evaṃ prakṛtiḥ sarva-kāraṇam iti ḡṛuti-smṛti-virodha » ity āṣaṅ-  
kāyām āha :

**ādya-hetutā tad-dvārā pāramparye 'py, apuvat. 74.**

pāramparye 'pi sākṣād ahetutve 'py ādyāyāḥ prakṛter hetutā 'ham-

kārā'diṣu mahad-ādi-dvārā 'sti; yathā vaiṣeṣika-mate 'nūnām ghaṭā'di-  
hetutā dvyaṇukā'di-dvārāi 've 'ty arthaḥ.

«nanu prakṛti-puruṣayor ubhayor eva nityatvāt prakṛter eva kāra-  
ṇatve kiṃ niyāmakam?» tatrā 'ha:

pūrva-bhāvitve dvayor ekatarasya hāne 'nyatara-yogaḥ. 75. 5

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya  
puruṣasyā 'pariṇāmitvena kāraṇatā-hānyā 'nyatarasyāḥ kāraṇatvāu 'cityam  
ity arthaḥ. puruṣasyā 'pariṇāmitve ce 'dam bijam: puruṣasya saṃhatya-  
kāritve parārthatvā-'pattyā 'navasthā. asaṃhatya-kāritve sarvadā mahad-  
ādi-kārya-prasaṅgaḥ. prakṛti-dvārā pariṇāma-kalpane ca lāghavāt tasyā 10  
eva pariṇāmo 'stu, puruṣe tu svāmitvena sraṣṭṛto-'pacāro, yathā yodheṣu  
vartamānau jaya-parājayau rājany upacaryete; tat-phala-sukha-duḥkha-  
bhoktṛtvena tat-svāmitvād iti.

kiṃ ca dharmi-grāhaka-mānena kāraṇatayāi 'va prakṛteḥ siddhāu nā  
'nya-kāraṇā-'kāṅkṣā 'sti; yathā dharmi-grāhaka-pramānena draṣṭṛtayā 15  
puruṣa-siddhāu nā 'nya-draṣṭṛ-ākāṅkṣe 'ti. api ca puruṣasya pariṇāmitve  
kadā-cic cakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamānam  
api sukha-duḥkhā-'dikam na jñāyeta, tataḥ cā 'haṃ sukhī na ve 'ty-ādi-  
saṃṣayā-'pattih. ataḥ sadā prakāṣa-svarūpatvā-'napāyena puruṣasyā 'pari-  
ṇāmitvam sidhyati. tad uktam Yoga-sūtreṇa: "sadā jñātāc citta-vṛttayas, 20  
tat-prabhoḥ puruṣasyā 'pariṇāmitvād" iti, tad-bhāṣyeṇa ca: "sadā jñāta-  
viśayatvaṃ tu puruṣasyā 'pariṇāmitvam paridīpayati" 'ti. sadā prakāṣa-  
svarūpatve 'pi yathā nāi 'kadā viśva-prakāṣatvaṃ, tathā vakṣyāmaḥ.

prakṛter yugapat-kāraṇatvo-'papattaye vibhutvam api pratipādayati:

paricchinnaṃ na sarvo-'pādānam. 76.

26

sarvo-'pādānam pradhānaṃ na paricchinnaṃ, vyāpakam ity arthaḥ.  
sarvo-'pādānatvam atra hetu-garbha-viṣeṣaṇam; paricchinne tad-asambha-  
vād iti. «nanu prakṛter aparicchinnaṃ no 'papadyate; prakṛtir hi  
sattvā-'di-guṇa-trayād atiriktā na bhavati; "sattvā-'dīnām a-tad-dharma-  
tvaṃ tad-rūpatvād" ity āgāmi-sūtrāt; Yoga-sūtra-bhāṣyābhyām spaṣṭam 30  
avadhātātvaḥ ca. teṣāṃ ca sattvū-'dīnām laghutva-calatva-gurutvā-'dayo  
dharmā vakṣyamāṇā vibhutve sati virudhyante, sṛṣṭy-ādi-hetavaḥ saṃyoga-  
vibhāgū-'dayaḥ ca no 'papadyanta» iti. atro 'cyate: paricchinnaṃ atra  
dāiṇikā-'bhāva-pratīyogitā-'vacchedakā-'vacchinnaṃ, tad-abhāvaḥ ca vyā-  
pakatvam. tathā ca jagat-kāraṇatvasya dāiṇikā-'bhāva-pratīyogitā-'nava- 35  
cchedakatvam eve 'ti prakṛter vyāpakatvam iti paryavasitam. yathā prā-  
ṇasya sthāvara-jaṅgamā-'dy-akhila-ṣarīra-vyāpakatvam prāṇatva-sāmānyeno

'cyate, prāṇa-vyaktīnām sarva-deha-sambandhāt, tadvat prakṛter vyāpakatvam iti.

prakṛter akriyāi-'katvā-'dikāṃ ca sādharṃya-vāidharṃya-sūtre pratipādayiṣyāmaḥ.

5 na kevalam sarvo-'pādānatvād, api tu :

**tad-utpatti-ṣruteṣ ca. 77.**

teṣām paricchinnānām utpatti-ṣravaṇāc ca ; "atha yad alpaṃ, tan martyam" ity-ādi-ṣrutīṣu maraṇa-dharmakatvena paricchinnasyo 'tpatty-ava-gamāt ; ṣruty-antarebhyaḥ ce 'ty arthaḥ.

10 idānīm prakṛti-kāraṇato-'papattaye 'bhāvā-'di-kāraṇatām nirasyati :

**nā 'vastuno vastu-siddhiḥ. 78.**

avastuno 'bhāvān na vastu-siddhir bhāvo-'tpattiḥ ; ṣaṣa-ṣṛṅgāj jagad-utpattiyā mokṣā-'dy-anupapatteḥ ; tad-adarṣanāc ce 'ty arthaḥ.

« nanu jagad apy avastv evā 'stu, svapnā-'di-vad » iti. tatrā 'ha :

15 **abādhād aduṣṭa-kāraṇa-janyatvāc ca nā 'vastutvam. 79.**

svapna-padārthasye 'va prapañcasya bādhaḥ ṣruty-ādi-pramāṇair nā 'sti ; tathā ṣaṅkha-pītimā-'der iva duṣṭe-'ndriyā-'di-janyatvam api nā 'sti, doṣakalpane pramāṇā-'bhāvād ity ato na karyasyā 'vastutvam ity arthaḥ. « nanu "vācā-'rambhaṇam vikāro nāmadheyam, mṛttike 'ty eva satyam" »

20 ity-ādi-ṣrutibhir eva prapañcasya bādho, bādhāc cā 'vidyā-'khyā-doṣo 'pi sva-kāraṇe 'stī » 'ti cen, na ; mṛd-dṛṣṭānta-siddhy-anyathā-'nupapattiyā sva-kāraṇā-'pekṣakā-'sthāirya-rūpā-'sattva-paratvāt ; tādr̥g-vākyānām anyathā sṛṣṭy-ādi-vākya-virodhāc ca. kim ca ṣrutiyā prapañca-bādha ātmā-'ṣrayaḥ, svasyā 'pi prapañcā-'ntargatatayā bādhena tad-bodhitā-'rthe punaḥ saṃṣayā-  
25 'pattiḥ ce 'ti. ata eva bādhā-'bādhā-'di-vāidharṃyād upalambhāc ca jāgrat-prapañcasya svapna-khapuṣpā-'di-tulyatvam atinirbandhena pratyācāṣṭe Vedānta-sūtra-dvayam : "vāidharṃyāc ca na svapnā-'di-vad" iti, "bhāva upalabdheḥ ce " 'ti ca. "ne 'ti ne 'tī" 'ty-evamvidha-vākyāni ca viveka-parāṇy eva, na tu svarūpataḥ prapañca-niṣedha-parāṇi, "prakṛtāi-'tāvattvam  
30 pratiṣedhatī" 'ti Vedānta-sūtrāt. evam anyāny api vākyāni Brahma-mīmāṃsā-bhāṣye 'smābhir vyākhyātāni.

"nā 'vastuno vastu-siddhir" iti yad uktam, tatra hetum āha :

**bhāve tad-yogena tat-siddhir, abhāve tad-abhāvāt kutastarām tat-siddhiḥ ? 80.**

35 bhāve kāraṇasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir ghaṭeta ; kāraṇasyā 'bhāve 'sad-rūpatve tu tad-abhāvāt kāryasyā 'py asattvāt

katham vastu-bhūta-kārya-siddhiḥ? kāraṇa-svarūpasyāi 'va kāryasyān 'cityād ity arthaḥ.

« nanū tathā 'pi karmāi 'vā 'vaçyakatvāj jagat-kāraṇam astu ; kim pradhāna-kalpanaye? » 'ti. tatrā 'py āha :

na karmaṇa, upādānatvā-'yogāt. 81.

5

karmaṇo 'pi na vastu-siddhir, nimitta-kāraṇasya karmaṇo na mūla-kāraṇatvam ; guṇānām dravyo-'pādānatvā-'yogāt. kalpanā hi dṛṣṭā-'nusārenāi 'va bhavati ; vāiṣeṣiko-'kta-guṇānām co 'pādānatvam na kvā-'pi dṛṣṭam ity arthaḥ. atra karma-çabdo 'vidyā-'dīnām apy upalakṣakaḥ ; guṇatvā-'viṣeṣeṇa teṣām apy upādānatvā-'yogāt. cakṣuṣaḥ paṭalā-'di-vad avidyāyāç 10 cetana-gata-dravyatve tu pradhānasya samjñā-mātra-bheda iti.

tad evam pariṇāmitvā-'pariṇāmitva-parārthatvā-'parārthatvābhyām pum-prakṛtyor viveko darçitaḥ. idānīm viveka-jñānasyāi 'vā 'viveka-nūçadvārā parama-puruṣārtha-hetutvam, na tu tatra vāidika-karmaṇām sākṣāddhetutā 'stī 'ti yat prāg uktam “aviṣeṣaḥ co 'bhayor” iti sūtreṇa, tad eva 15 prapañcayati pañcabhiḥ sūtrāiḥ :

nā 'nuçravikād api tat-siddhiḥ ; sādhyatvenā 'vṛtti-yogād apuruṣārthatvam. 82.

api-çabdena “na dṛṣṭāt tat-siddhir” iti prāg-ukta-dṛṣṭa-samuccayaḥ. guror anuçrūyata ity anuçravo vedāḥ ; tad-vihito yāgā-'dir anuçravikaḥ 20 karma. tasmād api na pūrvokta-puruṣārtha-siddhiḥ ; yataḥ karma-sādhyatvena punar-āvṛtti-sambandhād atyanta-puruṣārthatvā-'bhāva ity arthaḥ. karma-sādhyasya cā 'nityatve çrutih : “tad yathe 'ha karma-jito lokaḥ kṣīyata, evam evā 'mutra punya-jito lokaḥ kṣīyata” itī 'ti.

“na karmaṇā, 'nya-dharmatvād” iti sūtreṇa pūrvam karmaṇā bandho 25 nirākṛta, idānīm ca mokṣo nirākriyata ity apāunaruktyam. «anya-dharmatvena pūrvokta-hetunā bandha iva mokṣe 'pi karmaṇo hetutvam nirākṛta-prāyam ity punar āçauṅkai 'va no 'detī» 'ti cen, na ; bandha-hetutvenā 'viveke siddhe tat-puruṣīyā-'viveka-jatvena karmaṇām tadīyatva-vyavastho 'papatte ity. 30

« nanv evam pañcā-'gni-vidyā-rūpeṇo 'pāsanā-'khyā-karmaṇā tīrtha-maṇā-'di-karmaṇā ca Brahma-lokaḥ gatasyā 'nāvṛtti-çrutih katham upapadyate? » tatrā 'ha :

tatra prāpta-vivekasyā 'nāvṛtti-çrutih. 83.

tatrā 'nuçravika-karmaṇi Brahma-loka-gatānām yā 'nāvṛtti-çrutih, sā 35 tatrāi 'va prāpta-vivekasya mantavyā. anyathā hi Brahma-lokād apy āvṛttim pratipādayatām vākyā-'ntarānām virodha ity arthaḥ. tathā 'ca sā



'py anāvṛttir viveka-jñānasyāi 'va phalaṃ, na tu sākṣād eva karmaṇa iti etac ca ṣaṣṭhā-dhyāye prapañcayiṣyati; Brahma-mīmāṃsā-bhāṣye ca taylor vākyaṇy udāhṛtyā 'smābhir vyākhyātāni.

karmanas tu phalaṃ tadā 'ha:

6 **duḥkhād duḥkhaṃ, jalā-'bhiṣekavan na jāḍya-vimokaḥ. 84.**

ānuṣṭavikāt tu liṅsa-'di-dōṣeṇa duḥkhā-'tmaka-bhogena ca duḥkhād duḥkhaṃ duḥkha-dhārāi 'va bhavati, na tu jāḍya-vimoko 'viveka-nivṛttiḥ; duḥkha-vimokas tv atidūra eva tiṣṭhati; yathā jāḍyā-'rtasya jalā-'bhiṣekād duḥkha-vṛttir eva bhavati, na tu jāḍya-vimokṣa ity arthaḥ. tad uktam:

10 “yathā pañkena pañkā-'mbhaḥ surayā vā surā-kṛtam,  
bhūta-hatyām tathāi 'vāi 'kāṃ na yajñāir nīrṣṭum arhatī” 'ti.

ṣṛyate ca Brahma-loka-sthānām Viṣṇu-pārśadānām api Jaya-Vijayā-'dīnām punā-rākṣasa-yonāu duḥkha-dhāre 'ti. Kārikayā ce 'dam uktam:

“dṛṣṭavad ānuṣṭavikāḥ; sa hy aviḥuddhi-kṣayā-'tiṣaya-yukta” iti.

15 « nanu niṣkāmad antaryāga-japā-'di-rūpa-karmaṇo na duḥkham praty-  
uta mokṣaḥ phalaṃ ṣṛyata » iti. tatrā 'ha:

**kāmye 'kāmye 'pi, sādhyatvā-'viṣeṣāt. 85.**

kāmye 'kāmye ca karmaṇi duḥkhād duḥkham bhavati. kutaḥ? sādhyatvā-'viṣeṣāt; karma-sādhyasya sattva-ḥuddhi-dvāraka-jñānasyā 'pi tri-  
20 guṇā-'tmakatayā duḥkhā-'tmakatvād ity arthaḥ.

“na karmaṇā na prajāyā dhanena, tyāgenāi 'ke amṛtatvam ānaṣur”

ity-ādi-ṣṛutibhyaḥ ca karmaṇo na sākṣān mokṣaḥ phalaṃ iti bhāvaḥ. tyāgenā 'bhīmāna-tyāgena. eke kecid evā 'mṛtatvam ānaṣuḥ, prāptavanto, nā sarve; abhimāna-tyāgasya tattva-jñāna-janyatayā durlabhatvād ity  
25 arthaḥ.

« nanu bhavan-mate 'pi katham jñāna-sādhyasya na duḥkhatvaṃ, sādhyatvā-'viṣeṣād? » iti. tatrā 'ha:

**nija-muktasya bandha-dhvaṅsa-mātram paraṃ, na samānatvam. 86.**

30 nija-muktasya svabhāva-muktasyā 'vidyā-'khyā-kāraṇa-nāṣeṇa yathok-  
tabandha-nivṛtti-mātram param ātyantikam viveka-jñānasya phalaṃ, dhvaṅsa-  
saḥ cā 'vināṣī, na tu karmaṇa iva sukhā-'dikam bhāva-rūpaṃ kāryam, yena  
nāṣitayā duḥkha-dam tat syāt. karmaṇaḥ ca dṛṣṭa-kāraṇam vinā na sākṣād  
evā 'vidyā-nāṣakatvaṃ ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na  
35 samānatvaṃ jñāna-karmaṇor ity arthaḥ. jñānān na punar-āvṛttiḥ sambha-

vati; avivekā-khya-kāraṇa-nāṣād iti siddham. tad evaṃ viveka-jñānam  
eva sāksād-dhāno-pāya ity uktam.

idānīm viveka-jñānasyā 'pi sāksād-upāyāḥ pramāṇāni parīkṣyante;  
“ātmaṃ vā are draṣṭavyaḥ crotavyo mantavya” ity-ādi-ṣrutibhir hi pramāṇa-  
trayeṇā 'tma-jñānam ity avagamyate. karmā-dikāṃ tv anyan mana-ādi- 5  
pramāṇānāṃ cūddhy-ādi-karam eve 'ti.

**dvayor ekatarasya vā 'py asaṃnikṛṣṭā-rtha-paricchittih pramā;**  
**tat-sādhakatamaṃ yat, tat trividham pramāṇam. 87.**

asaṃnikṛṣṭaḥ pramātary anārūḍho, 'nadhigata iti yāvat. evaṃ-bhūtasā  
'rthasya vastunaḥ paricchittir avadhāraṇam pramā; sā ca dvayor buddhi- 10  
puruṣayor ubhayor eva 'dharma bhavatu, kiṃ vāi 'katara-mūtrasyo, 'bha-  
yathāi 'va tasyāḥ pramāyā yat sādhakatamam phalā-yoga-vyavacchinnaṃ  
kāraṇam, tat pramāṇam; tac ca trividham vakṣyamāṇa-rūpeṇ 'ty arthaḥ.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāyā vastv iti, saṃ-  
cāya-vyāvartanāyā tv avadhāraṇam iti. 15

atra yadi pramā-rūpam phalam puruṣa-niṣṭha-mātram ucyate, tadā bud-  
dhi-vṛttir eva pramāṇam; yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya-  
saṃnikarṣā-'dir eva pramāṇam. puruṣas tu pramā-sākṣy eva, na pramāte  
'ti. yadi ca pāuruṣeya-bodho buddhi-vṛttiḥ co 'bhayam api pramo 'cyate,  
tadā tū 'ktam ubhayam eva pramā-bhedena pramāṇam bhavati. cakṣur- 20  
ādiṣu tu pramāṇa-vyavahāraḥ paramparayāi 'va sarvathe 'ti bhāvaḥ. Pā-  
tañjala-bhāṣye tu Vyāsa-devāliḥ puruṣa-niṣṭha eva bodhaḥ prame 'ty uktaḥ;  
puruṣā-rtham eva karaṇānām pravṛttyā phalasya puruṣa-niṣṭhatāyā evāu  
'cityāt. ato 'trā 'pi sa eva mukhyaḥ siddhāntaḥ. na ca «puruṣa-bodha-  
svarūpasya nityatayā katham phalatvam?» iti vācyam; kevalasya nit- 25  
yatve 'py artho-'paraktasya kāryatvāt, puruṣā-rtho-'parāgasyāi 'va vā pha-  
latvād iti. atre 'yam prakriyā: indriya-praṇālikayā 'rtha-saṃnikarṣeṇa  
liṅga-jñānā-'dinā vā 'dāu buddher arthā-'kāra vṛttir jāyate. tatra ce 'ndriya-  
saṃnikarṣa-jā pratyakṣā vṛttir indriya-viṣiṣṭa-buddhy-ācṛitā; nayanā-'di-  
gata-pittā-'di-doṣāḥ pittā-'dy-ākāra-vṛtty-udayūd iti viṣeṣaḥ. sā ca vṛttir 30  
artho-'paraktā pratibimba-rūpeṇa puruṣā-rūḍhā satī bhāṣate; puruṣasyā  
'pariṇāmitayā buddhi-vat svato 'rthā-'kāratvā-'sambhavāt; arthā-'kāratāyā  
eva cā 'rtha-grahaṇatvāt; anyasya durvacatvād iti. tad etad vakṣyati:  
“japā-sphaṭikayor iva no 'parāgaḥ, kiṃ tv abhīmāna” iti; Yoga-sūtraṃ ca:  
“vṛtti-sārūpyam itaratre” 'ti; smṛtir api: 35

“tasmiṃ cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;  
imās tāḥ pratibimbanti, saraśi 'va taṭa-drumā” iti.

Yoga-bhāṣyam ca: “buddheḥ pratisamvedī puruṣa” iti. pratidhvanivat

- pratisaṃvedah saṃvedana-pratibimbas, tasyā 'çraya ity arthaḥ. etena puruṣāṇām kūṭastha-vibhu-cidrūpatve 'pi na sarvadā sarvā-bhāṣana-prasaṅgaḥ; asaṅgatayā svato 'rthā-kāratvā-bhāvāt; arthā-kāratām vinā ca saṃyoga-mātreṇā 'rtha-grahanasyā 'tīndriyā-di-sthale buddhāv adṛṣṭatvād
- 5 iti. puruṣe ca sva-sva-buddhi-vṛttinām eva pratibimbā-rpaṇa-sāmarthyam iti phala-balāt kalpyate; yathā rūpavatām eva jalā-diṣu pratibimbana-sāmarthyam, ne 'tarasye 'ti. rūpavattvaṃ ca na sāmānyataḥ pratibimba-prayojakam; çabdasyā 'pi pratidhvani-rūpa-pratibimba-darçanāt. na ca «çabda-janyam çabdā-ntaram eva pratidhvanir» iti vācyam; sphaṭika-
- 10 lāuhityā-'der api japā-saṃnikarṣa-janyatā-'pattyā pratibimba-mithyātva-siddhānta-kṣater iti. pratibimbaç ca buddher eva pariṇāma-viçeṣo bimbā-'kāro jalā-di-gata iti mantavyam. kecit tu «vṛttāu pratibimbam sad eva cāitanyam vṛttim prakāçayati; tathā ca vṛtti-gaṭa-pratibimba eva vṛttāu cāitanya-viṣayatā, na tu cāitanye vṛtti-pratibimbo 'stī» 'ty āhuḥ. tad asat;
- 15 upadarçita-çāstra-virodhena kevala-tarkasyā 'prayojakatvāt; vinigamanā-virahena vṛtti-cāitanyayor anyo-'nya-viṣayatā-'khyasambandha-rūpatayā 'nyo-'nyasminn anyo-'nya-pratibimba-siddheç ca; bāhya-sthale 'rthā-'kāratāyā eva viṣayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-'kāratāyā eva viṣayatātvāu-'cityāc ce 'ti. ye tu tārīkikā jñānasya viṣayatām ne 'cchanti,
- 20 tan-mate jñāna-vyaktinām anugamaka-dharmā-'bhāvena ghaṭa-viṣayakam paṭa-viṣayakam jñānam ity-ādy-anugata-vyavahārū-'nupapattiḥ. kecit tu tārīkikā anayāi 'vā 'nupapattyā viṣayatām atirikta-padārtham āhuḥ. tad apy asat; anubhūyamānām arthā-'kāratām viḥaya viṣayatā-'ntara-kalpane gāuravād iti.
- 25 «nanu tathā 'pi sva-svo-'pādhi-vṛtti-rūpāi 'va vṛtti-cāitanyayor anyo-'nya-viṣayatā 'stu; svo-'pādhi-vṛttitvenāi 'vā 'nugamāt; alam ākāra-'khyapratibimba-dvayene!» 'ti cen, na; pratibimbam vinā svatvasyā 'pi durvaca-
- 30 acāitanya-cāitanyayor anyo-'nya-viṣayatā-rūpo 'nyo-'nyasminn anyo-'nyapratibimbaḥ siddhaḥ. adhikaṃ tu Yogavārttike draṣṭavyam iti dik. atrā 'yam pramātr-ādi-vibhāgaḥ:

pramātā cetanaḥ çuddhaḥ, pramāṇam vṛttir eva naḥ,  
pramā 'rthā-'kāra-vṛttinām cetane pratibimbanam;

- 35 pratibimbata-vṛttinām viṣayo meya ucyate;  
sākṣād-darçana-rūpaṃ ca sākṣitvaṃ vakṣyati svayam.  
ataḥ syāt kāraṇā-'bhāvād vṛtteḥ sākṣy eva cetanaḥ.  
Viṣṇv-ādeḥ sarva-sākṣitvaṃ gāuṇam liṅgā-'dy-abbhāvata iti.

«nanu

40

“yathā prakāçayaty ekaḥ kṛtsnam lokam imam raviḥ,  
kṣetraṃ kṣetrī tathā kṛtsnam prakāçayati, Bhārata”

'ty-ādi-vākyeṣū 'pamānā-'di prakṛti-puruṣa-viveke pramāṇam upanyastam. tat katham ucyate trividham? » iti. tatrā 'ha :

**tat-siddhāu sarva-siddher nā 'dhikya-siddhiḥ. 88.**

trividha-pramāṇa-siddhāu ca sarvasyā 'rthasya siddher na pramāṇa-'dhikyam sidhyati gāuravād ity arthaḥ. ata eva Manunā 'pi pramāṇa- 6  
trayam evo 'panyastam :

“pratyakṣam anumānam ca cāstram ca vividhā-'gamam  
trayam suviditam kāryam dharma-çuddhim abhīpsate ” 'ti.

upamānāi-'tihyā-'dīnām cā 'numāna-çabdayoh praveçaḥ ; anupalabdhy-ādī-  
nām ca pratyakṣe praveça iti. ukta-vākye ce 'dam anumānam abhipretam : 10  
ā-pāda-tala-mastakam kṛtsnam sva-vyatiriktenāi 'kena prakāçyam ; svayam  
aprakāçatvāt ; trāilokya-'vad iti.

tejaç-cāitanya-sādhāraṇam ca prakāçatvam akhaṇḍo-'pādhiḥ prakāça-  
vyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṭhā prame 'ti mukhya-siddhāntām āçṛitya pramāṇānām 15  
viçeṣa-lakṣaṇāni vaktum upakramate :

**yat sambaddham. sat tad-ākāro-'llekhi vijñānam, tat praty-  
akṣam. 89.**

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñā-  
nam buddhi-vṛttis, tat pratyakṣam pramāṇam ity arthaḥ. atra sad ity-antaḥ 20  
hetu-garbha-viçeṣanam. tathā ca svā-'rtha-saṃnikarṣa-janyā-'kārasyā 'çrayo  
vṛttiḥ pratyakṣam pramāṇam iti niṣkarṣaḥ. “vṛttiḥ sambandhā-'rtham  
sarpatī ” 'ty āgāmi-sūtrān na vṛtteḥ saṃnikarṣa-janyatvam ity ākāra-'çraya-  
grahanam. cakṣur-ādi-dvāraka-buddhi-vṛttiç ca pradīpasya çikhā-tulyā  
bāhyā-'rtha-saṃnikarṣā-'nantaram eva tad-ākāro-'llekhinī bhavatī 'ti nū 25  
'sambhavaḥ.

« nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptiḥ ; sam-  
baddha-vastv-ākārā-'bhāvād » ity āçāṅkya tasyā 'lakṣyatvena samādhatte :

**yoginām abāhya-pratyakṣatvān na doṣaḥ. 90.**

āindriyaka-pratyakṣam evā 'tra lakṣyam, yoginaç cā 'bāhya-pratyakṣa- 30  
kāḥ ; ato na doṣo, na tat-pratyakṣe 'vyāptir ity arthaḥ.

vāstavam samādhānam āha :

**līna-vastu-labdā-'tiçaya-sambandhād vā 'doṣaḥ. 91.**

athavā tad api lakṣyam eva ; tathā 'pi na doṣo, nā 'vyāptiḥ ; yato līna-  
vastuṣu labdha-yogaja-dharma-janyā-'tiçayasya yogi-cittasya sambandho 35  
ghaṭata ity arthaḥ. atra līna-çabdaḥ parā-'bhipretā-'saṃnikṛṣṭa-vācī ; sat-

- kārya-vādinām hy atītā-'dikam api svarūpato 'stī 'ti tat-sambandhaḥ sambhaved iti. vyavahita-viprakṛṣṭeṣu sambandha-hetu-vidhayā labdhā-'tiçaye 'ti viçeṣaṇam. atiçayaç ca vyāpakatvaṃ vṛtti-pratibandhaka-tamo-nivṛtty-ādiç ce 'ti. idam cā 'trā 'vadheyam: "yat sambaddham sad" iti pūrva-
- 5 sūtre buddher artha-saṃnikarṣasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣa-sāmānye bāhyā-'rtha-sādhāraṇe buddhy-artha-saṃnikarṣa eva kāraṇam; indriya-saṃnikarṣas tu cākṣuṣā-'di-pratyakṣeṣu viçiṣyāi 'va kāraṇāni. «nanv evam indriya-saṃnikarṣa-yogaja-dharmā-'dy-abhāve 'pi buddhyā bāhyā-'rtha-pratyakṣā-'pattih.» māi 'vam! tamaḥ-pratibandhena tadānīm
- 10 buddhi-sattvasya vṛtty-asambhavāt. tac ca tamaḥ kadā-cid arthe-'ndriyayoh saṃnikarṣeṇa kadā-cic ca yogaja-dharmenā 'pasāryate; añjana-saṃyogena nayana-mālīnya-vat. na cāi «'vaṃ tad-dhetor eva tad astv iti nyāyene 'ndriya-saṃnikarṣā-'der eva bāhyā-'rtha-pratyakṣa-sāmānye hetutā 'stv» iti vācyam; suṣupty-ādāu tamaso buddhi-vṛtti-pratibandhakatva-
- 15 siddheḥ;

"sattvāj jāgarāṇaṃ vidyād, rajasā svapnam ādiçet,  
prasvāpaṇaṃ tu tamasū; turīyaṃ triṣu saṃtatam"

- ity-ādi-smṛtibhyaḥ suṣupty-ādāu vṛtti-pratibandhakā-'ntarū-'sambhavāc ca; cākṣuṣa-vṛttāv api tamasah pratibandha-darçanāc ca. yat tu guṣka-tārki-
- 20 kāḥ suṣuptāu vṛtty-anutpādā-'rthaṃ jñāna-sāmānye tvañ-mano-yogaṃ kāraṇaṃ kalpayanti, tad asat; tvag-indriyo-'tpatteḥ prāg api kevala-buddhyā Svayambhuvaḥ sarva-pratyakṣa-gravaṇāt; tvañ-mano-yogā-'nutpāde 'pi tamasa eva nimittatāyā vaktavyatvāc ca; kevala-tarkasyā 'pratiṣṭhā-doṣa-grastatvāc ce 'ti dik.

- 25 «nanu tathā 'pī 'çvara-pratyakṣe 'vyāptih; tasya nityatvena saṃnikarṣā-'janyatvād» iti. tatrā 'ha:

**īçvarā-'siddheḥ. 92.**

- īçvare pramāṇā-'bhāvān na doṣa ity anuvartate. ayaṃ ce 'çvara-prati-
- 30 sedha eka-deçinām prāudha-vādenāi 've 'ti prāg eva pratipāditam; anyathā hī 'çvarā-'bhāvād ity evo 'cyeta. īçvarā-'bhyupagame tu saṃnikarṣa-janya-jātiyatvam eva pratyakṣa-lakṣaṇaṃ vivakṣitam; sājātyaṃ ca jñānatva-sākṣād-vyāpya-jātye 'ti bhāvaḥ.

«çruti-smṛtibhyāṃ katham iço na sidhyatī?» 'ty ākāṅkṣāyāṃ tarka-virodhaṃ lāukikam eva bādhakam āha:

- 35 **mukta-baddhāyor anyatarā-'bhāvān na tat-siddhiḥ. 93.**

īçvaro 'bhimataḥ kiṃ kleçā-'di-mukto vā, tāir baddho vā? anyatarasyā 'py asambhavān ne 'çvara-siddhir ity arthaḥ.

ubhayathā 'py a-sat-karatvam. 94.

muktatve sati sraṣṭṛtvā-'dy-akṣamatvaṃ, tat-prayojakā-'bhimāna-rāgā-'dy-abbhāvāt; baddhatve 'pi mūḍhatvān na sṛṣṭy-ādi-kṣamatvaṃ ity arthaḥ.

« nanv evam īṣvara-pratipādaka-ṣrutināṃ kā gatih? » tatrā 'ha :

muktā-'tmanah praçansā upāsā siddhasya vā. 95.

yathā-yogaṃ kācie chrutir muktā-'tmanah kevalā-'tma-sāmānyasya jñeyatā-vidhānāya saṃnidhi-mātrāi-'ṣvareṇa stuti-rūpā prarocanā-'rthā; kācie ca saṃkalpa-pūrvaka-sraṣṭṛtvā-'di-pratipādikā ṣrutih siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'ṣvarasyā 'bhimānā-'di-mato 'pi gāuṇa-nitya-tvā-'di-mattvān nityatvū-'dy-upāsā-pare 'ty arthaḥ.

« nanu tathā 'pi prakṛty-ādy-akhilā-'dhiṣṭhātṛtvam ṣṛyamāṇaṃ no 'papadyate; loke saṃkalpā-'dinā pariṇamanasyāi 'vā 'dhiṣṭhātṛtvavyavahārād » iti. tatrā 'ha :

tat-saṃnidhānād adhiṣṭhātṛtvam, maṇi-vat. 96.

yadi saṃkalpena sraṣṭṛtvam adhiṣṭhātṛtvam ucyate, tadā 'yam doṣaḥ 15 syāt. asmābhis tu puruṣasya saṃnidhānād evā 'dhiṣṭhātṛtvam sraṣṭṛtvā-'di-rūpam iṣyate. maṇi-vat, yathā 'yas-kānta-maṇeḥ saṃnidhya-mātreṇa ṣālya-niṣkarṣakatvaṃ na saṃkalpā-'dinā, tathāi 'vā 'di-puruṣasya saṃyoga-mātreṇa prakṛter mahat-tattva-rūpeṇa pariṇamanam; idam eva ca svo-'pādhi-sraṣṭṛtvam ity arthaḥ. tathā co 'ktam :

“ nīricche saṃsthithe ratne yathā lohaḥ pravartate,

sattā-mātreṇa devena tathā ce 'yam jagaj-janiḥ.

ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :

nīricchatvād akartā 'sāu, kartā saṃnidhi-mātrata ” iti.

“ tad āikṣata bahu syām ” ity-ādi-ṣrutis tu kūlam pipatīṣatī 'ti-vad gāuṇī; 25 prakṛter āsanna-bahutara-guṇa-saṃyogāt. athavā buddhi-pūrva-sṛṣṭi-viṣayaṃ etādṛga-vākya-jātaṃ, na tv ādi-sarga-param; tasyā 'buddhi-pūrvaka-tva-smaraṇād iti bhāvaḥ; yathā Kāurme :

“ ity eṣa prakṛtaḥ sargaḥ saṃkṣepāt kathito mayā;

a-buddhi-pūrvakas tv eṣa. brāhmīm sṛṣṭim nibodhate ” 'ti.

asya ca vākyaṣyā 'di-puruṣa-buddhy-ajanyatvena saṃkoce gāuravam iti.

na kevalam sargā-'dāv eva puruṣasya saṃyoga-mātreṇa sraṣṭṛtvā-'dikam, api tv anyeṣv api saṃkalpā-'di-pūrvakeṣu bhūtā-'diṣv akhileṣu viṣeṣa-kāryeṣv api sarva-puruṣāṇām ity āha :

**viṣeṣa-kāryeṣv api jivānām. 97.**

adhiṣṭhātṛtvam saṁnidhānād ity anuṣajyate. antaḥkaraṇo-'palakṣita-syāi 'va jīva-ṣabdā-'rthatvam ṣaṣṭhā-'dhyāye vakṣyati. tathā ca viṣeṣa-kārye visargū-'khye vyāṣṭi-sṛṣṭāv, api jivānām antaḥkaraṇa-pratibimbīta-cetanānām saṁnidhānād evā 'dhiṣṭhātṛtvam, na tu kenā 'pi vyāpāreṇa; kūṭastha-cin-mātra-rūpatvād ity arthaḥ.

«nanu cet sadā sarva-jña īṣvaro nā 'sti, tarhi vedānta-mahā-vākyā-'rthasya vivekasyo 'padeṣe 'ndha-paramparā-'ṣaṅkayā 'pramāṇyam pra-sajyeta.» tatrā 'ha:

**10 siddha-rūpa-boddhṛtvād vākyā-'rtho-'padeṣaḥ. 98.**

Hiraṇyagarbhā-'dīnām siddha-rūpasya yatīārthasya boddhṛtvāt tad-vakṛtkā-'yurvedā-'di-pramāṇyenā 'vadhṛtāt teṣām vākyā-'rtho-'padeṣaḥ pramāṇam iti ṣeṣaḥ.

«nanu puruṣasya cet saṁnidhī-mātreṇa gāuṇam adhiṣṭhātṛtvam, tarhi  
**15 mukhyam adhiṣṭhātṛtvam kasye?» 'ty ākāṅkṣāyām āha:**

**antaḥkaraṇasya tad-ujjvalitatvāl loha-vad adhiṣṭhātṛtvam. 99.**

antaḥkaraṇasyā 'nupacaritam adhiṣṭhātṛtvam saṁkalpū-'di-dvārakam pratyetavyam. «nanv adhiṣṭhātṛtvam ghaṭā-'di-vad acetanasya na yuktaṁ.» tatrā 'ha: loha-vat tad-ujjvalitatvād iti. antaḥkaraṇam hi tapta-loha-vac  
**20 cetano-'jjvalitam bhavati. atas tasya cetanāyanānatayā 'dhiṣṭhātṛtvam ghaṭā-'di-vyāvṛttam upapadyata ity arthaḥ. «nanv evam cāitanyenā 'ntaḥkaraṇasyo 'jjvalane citech saṅgitvam agni-vad eva syād» iti cen, na; nityo-'jjvala-cāitanya-saṁyoga-viṣeṣa-mātrasya saṁyoga-viṣeṣa-janya-cāitanya-pratibimbasyāi 'va vā 'ntaḥkaraṇo-'jjvalana-rūpatvāt; na tu cāitanyam**  
**25 antaḥkaraṇe saṁkrāmati, yeua saṅgitā syāt. agner api hi prakūṣā-'dikam na lohe saṁkrāmati; kim tv agni-saṁyoga-viṣeṣa eva lohasyo 'jjvalanam iti. «nanv evam api saṁyogena parināmitvam» iti cen, na; sāmānya-guṇā-'tirikta-dharmo-'tpattāv eva parinūma-vyavahārād iti. ayam ca saṁyoga-viṣeṣo 'ntaḥkaraṇasyāi 'va sattvo-'dreka-rūpāt parināmād bhavati 'ti**  
**30 phala-balāt kalpyate; puruṣasyā 'parināmitvena saṁyoge tan-nimittaka-viṣeṣā-'sambhavād iti. ayam eva ca saṁyoga-viṣeṣo buddhy-ātmanor anyo-'nya-pratibimbane hetuḥ. «nanu pratibimba-hetutayā saṁyoga-viṣeṣā-'vaṣyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'rtha-jñānā-'deḥ saṁyoga-viṣeṣād eva sambhavād» iti. māi 'vam! buddhāu cāitanya-**  
**35 pratibimbaḥ cāitanya-darṣanā-'rtham kalpyate, darpaṇe mukha-pratibimbavāt; anyathā karma-karṭṭ-virodhena svasya sāksāt sva-darṣanā-'nupapatteḥ. ayam eva ca cit-pratibimbo <buddhāu cic-ohāyā-'pattir> iti, <cāitanyā-'dhyāsa> iti, <cid-āveṣa> iti co 'cyate. yaḥ ca cāitanye buddheḥ pratibimbaḥ,**

sa cā 'rūḍha-viṣayāḥ saha buddher bhānā-rtham iṣyate; arthā-kāratayāi  
 'vā 'rtha-grahaṇasya buddheḥ sthale dr̥ṣṭatvena tām vinā saṃyoga-viṣeṣa-  
 mātrenā 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-kārasyaī 'vā 'rtha-  
 grahaṇa-ṣabdā-rthatvāc ce 'ti. sa cā 'rthā-kāraḥ puruṣe pariṇāmo na  
 sambhavatī 'ty arthāt pratibimba-rūpa eva paryavasyatī 'ti dik. sa cā 'yam 6  
 anyo-'nya-pratibimbo Yoga-bhāṣye Vyāsa-devāḥ siddhāntitah: "citi-ṣaktir  
 aparīṇāminy apratisaṃkramā ca pariṇāminy arthe pratisaṃkrānte 'va tad-  
 vṛttim anupatati; tasyāḥ ca prāpta-cāitanyo-'pagraha-rūpāyā buddhi-vṛtter  
 anukāri-mātratayā buddhi-vṛtty-aviṣṭā hi jñāna-vṛttir ity ākhyāyata" ity-  
 ādinā. Yogavārttike cāi 'tad vistarato 'smābhiḥ pratipāditam. kaṣcit tu 10  
 «buddhi-gatayā cic-chāyayā buddher eva sarvā-rtha-jñātṛtvam; icchā-  
 'dibhir jñānasya sāmānādhikaranyā-'nubhavāt; anyasya jñānenā 'nyasya  
 pravṛtṭy-anāucityāc ce » 'ty āha. tad ātmā-jñāna-mūlakatvād upekṣaṇīyam.  
 evaṃ hi buddher eva jñātṛtve "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-  
 virodhaḥ, puruṣe pramāṇā-'bhāvaḥ ca; puruṣa-liṅgasya bhogasya buddhāv 15  
 eva svī-kārāt. na ca «pratibimbā-'nyathā-'nupapattiyā bimba-bhūtaḥ puru-  
 ṣaḥ setsyatī » 'ti vācyam; anyo-'nyā-'ḥrayāt: prthāg-bimba-siddhāu buddhi-  
 stha-cāitanyasya pratibimbatā-siddhiḥ, pratibimbatā-siddhāu ca tat-prati-  
 yogitayā bimba-siddhir iti. asman-mate ca jñātṛtayā puruṣa-siddhy-ananta-  
 raṃ tasya jñeyatvā-'nyathā-'nupapattiyā pratibimba-siddhāu nā 'nyo-'nyā- 20  
 'ḥrayaḥ. «atha vṛtti-sākṣitayā bimba-rūpaḥ cetanaḥ sidhyatī » 'ti cet, tarhi  
 sākṣiṇa eva pramāṇṛtvam apy ucitam; ubhayaor jñātṛtva-kalpano gāuravāt;  
 vṛtti-jñāna-ghaṭa-jñānayoḥ sāmānādhikaranyā-'nubhavāc ca. kiṃ cāi 'vaṃ  
 satī buddher eva bhoktṛtve "bhoktṛ-bhāvād" ity āgāmi-sūtreṇa bhoktṛtayā  
 puruṣa-sādhanam virudhyeta. «atha buddhi-gata-cic-chāyā-rūpeṇa samban- 25  
 dhena bimbasyāi 'va jñānam, na tu citāu buddhi-pratibimbaḥ kalpyata »  
 ity etāvan-mātre cet tasyā 'ḥayo varṇyeta, tad apy asat; sūryā-'deḥ sva-  
 pratibimba-rūpa-sambandhena jalā-'di-tat-stha-vastu-bhāśakatvā-'darṣanāt,  
 kiraṇāir eva tad-ubhaya-bhāsanāt; maru-marīcikā-'dāu tu svā-'dhyasta-jalā-  
 'di-bhāśakatvaṃ dr̥ṣṭam eve 'ti dr̥ṣṭā-'nusāreṇa 'smābhiḥ citāu buddhi-prati- 30  
 bimba eva sarvā-rtha-bhāna-hetutayā sambandhaḥ kalpita iti. yac co 'ktam  
 «anyasya jñānenā 'nyasya pravṛtṭy-anupapattir » iti, tad api na; "akartur  
 api phalo-'pabhogo 'nnādyā-vad" ity āgāmi-sūtreṇa jñāna-pravṛtṭyor vāi-  
 dhikaranyasya dr̥ṣṭānteno 'papādayiṣyamānatvāt; buddheḥ saṃkalpena  
 deha-kriyāyām ivā 'trā 'pi saṃyoga-viṣeṣā-'der eva niyūmakatvād iti. 35

pratyakṣa-pramāṇaṃ lakṣayitvā 'numānaṃ lakṣayati:

**pratibandha-dr̥ṣṭaḥ pratibaddha-jñānam anumānam. 100.**

pratibandho vyāptiḥ; vyāpti-darṣanād vyāpaka-jñānam vṛtti-rūpam  
 anumānam pramāṇam ity arthaḥ. anumitis tu pāuruṣeḥ bodha iti.



ṣabda-pramāṇam lakṣayati :

**āpto-'padeṣaḥ ṣabdaḥ. 101.**

āptir atra yogyatā; vedasyā 'pāuruṣeyatāyāḥ pañcamā-'dhyāye vakṣya-  
mānatvāt. tathā ca yogyaḥ ṣabdas, taj-janyaṁ jñānaṁ ṣabdā-'khyam  
5 pramāṇam ity arthaḥ. phalaṁ ca pāuruṣeyaḥ ṣabdo bodha iti.

pramāṇa-pratipādanasya svayam eva phalaṁ āha :

**ubhaya-siddhiḥ pramāṇāt; tad-upadeṣaḥ. 102.**

ubhayaḥ ātmā-'nātmanor vivekena siddhiḥ pramāṇād eva bhavati; atas  
tasya pramāṇasya 'padeṣaḥ kṛta ity arthaḥ.

10 tatra yenā 'numāna-viṣeṣeṇa pramāṇena mukhyato 'tra prakṛti-puruṣāu  
vivicya sādhanīyāu, tad varṇayati :

**sāmānyato dr̥ṣṭād ubhaya-siddhiḥ. 103.**

anumānaṁ tāvat trividham bhavati : pūrva-vat, ṣeṣa-vat, sāmānyato  
dr̥ṣṭam ce 'ti. tatra pratyakṣī-kṛta-jātiya-viśayakam pūrva-vat; yathā  
15 dhūmena vahnny-anumānam; vahnī-jātiyo hi mahānasā-'dāu pūrvam pra-  
tyakṣī-kṛtaḥ. vyatirekā-'numānaṁ ṣeṣa-vat. ṣeṣo 'pūrvo 'rtho 'sya viśa-  
yatvenā 'sti 'ti ṣeṣa-vat; aprasiddha-sādhakam iti yāvat; yathā prthivī-  
tvene 'tara-bhedā-'numānam; prthivī-'tara-bhedo hi prāg asiddhaḥ. sāmā-  
nyato dr̥ṣṭam ca tad-ubhaya-bhinnam anumānam. yatra sāmānyataḥ  
20 pratyakṣā-'di-jātiyam ādāya vyāpti-grahāt pakṣa-dharmatā-balena tad-vijū-  
tiyo 'pratyakṣā-'dy-arthaḥ sidhyati; yathā rūpā-'di-jñāne kriyātvena kara-  
ṇavattvā-'numānam; atra hi prthivītvā-'di-jātiyam kuṭhārā-'di-karaṇam  
ādāya vyāptim gr̥hītvā tad-vijātiyam atīndriyaṁ jñāna-karaṇam indriyaṁ  
sādhyaṭa iti. tatra sāmānyato dr̥ṣṭād anumānād dvayoḥ prakṛti-puruṣayoḥ  
25 siddhir ity arthaḥ.

tatra prakṛteḥ sāmānyato dr̥ṣṭam anumānam, yathā : mahat tāttvam  
sukha-duḥkha-moha-dharmaka-dravyo-'pādānakam; kāryatve sati sukha-  
duḥkha-moha-dharmakatvāt; suvarṇā-'di-ja-kuṇḍalā-'di-vad ity-ādi.

30 puruṣe tu yady apy anumānā-'pekṣā nū 'sti, sarva-sammatatvāt, tathā  
'pi prakṛty-ādi-viveke sāmānyato dr̥ṣṭam evā 'pekṣyate. tad yathā : pra-  
dhānam parārtham; saṁhatya-kāritvāt; gr̥hā-'di-vad iti. atra hi praty-  
akṣa-siddham dehā-'dy-arthakatvam gr̥hādiṣu gr̥hītvā tad-vijātiyaḥ puru-  
ṣaḥ pradhānā-'di-paratvenā 'numīyate. dehā-'dīnām ca bhokṛtṛtvam avivek-  
ena prāg gr̥hītam ity ubhaya-siddhir iti.

35 « yā pramāṇasya phala-bhūtā pramā-'khyā-siddhir uktā, tayā puruṣasya  
pariṇāmā-'pattir » ity āṇkāyām tasyāḥ svarūpam āha :

**cid-avasāno bhogaḥ. 104.**

puruṣa-svarūpe cāitanye paryavasānam yasyāi, 'tādṛgo bhogaḥ siddhir ity arthaḥ. buddher bhogasya vyāvartanāya cid-avasāna iti, citāḥ pariṇāmitva-sadhartatvā-'di-ṣaṅkā-nirāsāyā 'vasāna-padam. citāu bhogasya svarūpe paryavasatātvan na kautasthyā-'di-hānir ity ācāyaḥ. tathā hi 6  
 pramāṇā-'khyā-vṛtty-ārūḍham prakṛti-puruṣā-'dikam prameyaṁ vṛttyā saha puruṣe pratibimbitaṁ sad bhāsate. ato 'rtho-'parakta-vṛtti-pratibimbā-'vacchinnam svarūpa-cāitanyam eva bhānam, puruṣasya bhogaḥ, pramāṇasya ca phalam iti. tataḥ ca pratibimba-rūpeṇā 'rtha-sambandhe dvāratayā vṛttinām karanatvam iti. tad uktam Viṣṇupurāṇe: 10

“grhītān indriyāir arthān ātmane yaḥ prayacchati,  
 antaḥkaraṇa-rūpāya tasmāi viṣvā-'tmane nama” iti.

rājño hi karaṇa-vargaḥ svāmine bhogya-jātaṁ samarpayati 'ti dṛṣṭam iti. bhoga-ṣabdhā-'rthaḥ cā 'bhyavaharaṇam, ātmasāt-karaṇam iti yāvat. sa ca dehā-'di-cetanā-'nteṣu sādharmaṇaḥ; viṣeṣas tv ayam: aparīṇāmitvāt puruṣasya viṣaya-bhogaḥ pratibimbā-'dāna-mātram, anyeṣāṁ tu pariṇāmitvāt puṣṭy-ādir apī 'ti. ayam eva ca pariṇāma-rūpaḥ pāramārthiko bhogaḥ puruṣe pratiśidhyate “buddher bhoga ivā 'tmani” 'ty-ādibhir iti mantav-  
 yam.

asmin sūtre puruṣasyā 'pi phala-vyāpyatā siddhā; cid-avasānatāyā evo 20  
 'bhaya-siddhitva-vacanād iti.

«nanu kartur eva loke kriyā-phala-bhogo dṛṣṭaḥ; yathā samcarata eva samcāro-'ttha-duḥkha-bhoga iti. tat katham buddhi-kṛta-dharmā-'di-phalasya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛtter bhogaḥ puruṣe gha-  
 tete » 'ty āṣaṅkāyām āha: 25

**akartur api phalo-'pabhogo 'nnādyā-vat. 105.**

buddhi-karma-phalasyā 'pi vṛtter upabhogas tad-akartur api puruṣasya yuktaḥ. annādyā-vat, yathā 'nya-kṛtasyā 'nnā-'der upabhogo rājño bhavati, tadvad ity arthaḥ. avivekasya sva-svāmi-bhāvasya vā bhoga-niyāmakatvāt tu nā 'tiprasaṅgaḥ. sukha-duḥkhā-'deḥ karma-phalatvam abhyupetya 30  
 buddhi-gataṁ karma-phalam puruṣo bhuṅkta ity uktam.

idānīm puruṣa-gata-bhogasyāi 'va karma-phalatvaṁ svīkṛtya buddhi-karmaṇā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha:

**avivekāḍ vā tat-siddheḥ kartuḥ phalā-'vagamaḥ. 106.**

athavā kartari phalam eva na bhavati; <sukham bhuñjīye> 'ty-ādi- 35  
 kāmaṇābhīr bhogasyāi 'va phalatvāt. ato bhokṛt-niṣṭham eva phalam bhavati. ṣāstra-vihitam phalam anuṣṭhātārī 'ti ṣāstreṣu kartuḥ phalā-

'vagas tu tat-siddher akartṛ-niṣṭhāyā bhogā-'khyā-siddheḥ kartṛ-buddhāv  
avivekāḍ ity arthaḥ. <yo 'haṁ karomi, sa evā 'haṁ bhuñja> iti hi lāukikā-  
'nubhava iti; yā ca <sukham me bhūyād> ity-ādi-kāmanā, sā <putro me  
bhūyād> iti-vat phala-sāadhanatvenāi 'vo 'papadyate. bhogas tu nā 'nyasya  
5 sādhanam; ataḥ sa eva phalam iti mukhyaḥ siddhāntaḥ. bhogasya puru-  
ṣa-svarūpatve 'pi, vāiṣeṣikānām mate crotṛa-vat, kāryatā bodhyā; sukhā-  
'dy-avacchinna-citer eva bhogatvāt. asmiñ ca bhogasya phalatva-pakṣe  
duḥkha-bhogā-'bhāva evā 'pavargo bodhyaḥ. athavā bhogyatā-rūpa-svātva-  
sambandhena sukha-duḥkhā-'bhāvayor eva phalatvam astu; tena samban-  
10 dhena dhanā-'der iva sukhā-'der api puruṣa-niṣṭhatvād iti.

tad evam pramāṇāni pramāṇa-phala-bhūtām prameya-siddhiṁ ca prati-  
pādyā prameya-siddher api phalam āha:

no 'bhayaṁ ca tattvā-'khyāne. 107.

pramāṇena prakṛti-puruṣayos tattvā-'khyāne tattva-sūksātkāre saty  
15 ubhayam api sukha-duḥkhe na bhavataḥ; "vidvān harṣa-ṣokau jahātī"  
'ti cṛuter, nyūyāc ce 'ty arthaḥ.

sāṃkṣepato vivekenā 'numāpitāu prakṛti-puruṣāu. tayorḥ prakṛti-  
puruṣayor anumāne 'vāntara-viṣeṣā itaḥ param adhyāya-samāptiṁ yāvād  
vicāryāḥ; tatra cā 'dāu prakṛty-ādy-anumāneṣv anupalambha-bādhakam  
20 apākaroti:

viṣayo 'viṣayo 'py atidūrā-'der hāno-'pādānābhyām indriya-  
sya. 108.

indriyā-'nupalabhyatā-mātrato ghaṭā-'dy-abhāva-vat pratyakṣeṇa cār-  
vākāiḥ prakṛty-ādy-abhāvāḥ sādhayitūṁ na śakyate; yato vidyamāno  
25 'py artha indriyānām kāla-bhedena viṣayo 'viṣayaḥ ca bhavati; atidūratvā-  
'di-doṣād, indriya-ghāte-'ndriya-grahābhyām ce 'ty arthaḥ. sāmagrī-sam-  
avadhāne saty anupalambhasyāi 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-  
upalambhe tu vakṣyamāṇa-pratibandhān na sāmagrī-samavadhānam iti  
bhāvaḥ. atidūrā-'dayaḥ ca doṣā viṣaya Kārikayā parigaṇitāḥ:

30 "atidūrāt sāmīpyād indriya-ghātān mano-'navasthānāt  
sāukṣmyād vyavadhānād abhībhavāt samānā-'bhihārāc ce " 'ti.

samānā-'bhihārāḥ sajātiya-samvalanam, yathā mūhiṣe gavya-miṣṇaṇān mā-  
hiṣatvā-'grahaṇam iti.

«nanv atidūratvā-'diṣu madhye prakṛty-ādy-upalambhe kim prati-  
35 bandhakam?» iti. tatrā 'ha:

sāukṣmyāt tad-anupalabdhiḥ. 109.

tayorḥ pūrvoktayorḥ prakṛti-puruṣayor anupalabdhis tu sāukṣmyād ity  
arthaḥ. sūksmatvam ca nā 'nutvam, viṣva-vyāpanāt; nā 'pi durūhatvā-

'dikam, durvacatvāt; kim tu pratyakṣa-pramāṇa-pratibandhikā jātiḥ. yoga-ja-dharmasya co 'ttejakatayā prakṛti-puruṣā-'dīnām pratyakṣa-pramāṇa bhavati. jāti-sāṃkaryam ca na doṣa-'vaham.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam; yoga-ja-dharmaḥ co 'ttejaka eve 'ti.

«nanv abhāvād evā 'nupalabdhi-sambhave kim-artham sūkṣmyam kalpyate? anyathā ca ṣaṣa-ṣṛṅgā-'der api sūkṣmyād anupalabdhīḥ kim na syād?» iti. tatrā 'ha:

**kārya-darṣanāt tad-upalabdheḥ. 110.**

kāryā-'nyathā-'nupapattiyā prakṛty-ādi-siddhau satyām teṣām sūkṣma-10 tvaṃ kalpyate. anumānāt pūrvam ca sūkṣmatvā-'di-samāyena 'bhāvā-'nirṇayād anumānam upāpadyata ity arthaḥ.

atra ṣaṅkate:

**vādi-vipratipattes tad-asiddhir iti cet, 111.**

«nanu kāryam ced utpatteḥ prak siddham 'syāt, tadā tad-ādihāratayā 15 nityā prakṛtiḥ setsyati; kārya-sāhityenāi 'va kāraṇa-'numānasya vakṣya-mānatvāt. vādi-vipratipattes tu sat-kāryasyāi 'vā 'siddhir» iti yadi 'ty arthaḥ.

abhyupetya pariharati:

**tathā 'py ekatara-dṛṣṭyāi 'katara-siddher nā 'palāpaḥ. 112.**

mā 'stu sat kāryam, tathā 'py ekatarasya kāryasya dṛṣṭyā 'nyatarasya 20 kāraṇasya siddher apalāpo nā 'sty eve 'ti nityam kāraṇam siddham eva. tata eva ca pariṇāmiṇaḥ sakāṣād aparīṇāmitayā puruṣasya vivekena mokṣo-'papattir ity arthaḥ.

anenāi 'vā 'bhyupagama-vādena vāiṣeṣikā-'dy-āstika-ṣāstram pravartate. 25 ato na sat-kārya-vādi-ṣruti-smṛti-virodhe 'pi teṣām aṅgā-'ntareṣv apramā-ṇyam iti mantavyam.

paramā-'rthataḥ parihāram āha:

**trividha-virodhā-'patteḥ ca. 113.**

sarvam kāryam trividham sarva-vādi-siddham: atītān anāgataṃ var-30 tamānam iti. tatra yadi kāryam sadā san ne 'syate, tadā trividhatvā-'nupapattiḥ; atītā-'di-kāle ghaṭā-'dy-abhāvena ghaṭā-'der atītā-'di-dharma-katvā-'nupapatteḥ, sad-asatoḥ sambandhā-'nupapatteḥ; kim ca pratiyogitva-sya pratiyogi-svarūpatve tad-doṣa-tādavasthyāt. abhāva-mātra-svarūpatve paṭā-'dy-abhāvo ghaṭā-'dy-abhāvaḥ syāt; abhāvatvā-'viṣeṣāt; abhāveṣv api 35 svarūpato viṣeṣā-'ṅgikāre cā 'bhāvatvasya paribhāṣā-mātratva-prasaṅgāt. «atha pratiyogy evā 'bhāva-viṣeṣaka» iti cen, na; asataḥ pratiyoginaḥ

prāg-abhāvā-'diṣu viṣeṣakatvā-'sambhavād iti. tasmān nityasyāi 'va kārya-  
 syā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ; <ghaṭo 'tīto>  
 <ghaṭo vartamāno> <ghaṭo bhaviṣyann> iti pratyayānām tulya-rūpatāu-  
 'cityāt; na tv ekasya bhāva-viśayatvam anyayoḥ cā 'bhāva-viśayatvam iti.  
 5 te evā 'tītā-'nāgatatve avasthe dhvaṃsa-prāgabhāva-vyavahāraṃ janayataḥ;  
 tad-atiriktā-'bhāva-dvaye pramāṇā-'bhāvād iti dik; adhiḥkāṃ tu Pātañjale  
 draṣṭavyam.

evam atyantā-'bhāvā-'nyo-'nyā-'bhāvāv apy adhiḥkāraṇa-svarūpāḥ eva.  
 na cāi « 'vam pratiyogi-sattā-kāle 'py adhiḥkāraṇa-svarūpā-'napāyād atyantā-  
 10 'bhāva-pratyaya-prasaṅga » iti vācyam; parāir api pratiyogimati deṣe tad-  
 atyantā-'bhāvā-'nāṅgikārāt; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vastha-  
 yor eva sāmāyikā-'tyantā-'bhāvatva-sambhavāc ca. tasmān nā 'smat-sid-  
 dhānte 'bhāvo 'tiriktaḥ. kiṃ ca <ghaṭo dhvasto> <ghaṭo bhāvī> <nā 'yam  
 ghaṭo> <ghaṭo 'tra nā 'stī> 'ty-ādi-pratyaya-niyāmakatayā kiṃcid-vastv-  
 15 ākāṅkṣāyām tad bhāva-rūpam eva kalpyate lāghavāt; abhāvāsyā 'drṣṭasya  
 kalpane gauravād iti mantavyam.

itaḥ ca sat-kārya-siddhir ity āha :

**nā 'sad-utpādo, nṛ-ṣṛṅga-vat. 114.**

nara-ṣṛṅga-tūlyasyā 'sata utpādo 'pi na sambhavatī 'ty arthaḥ.

20 atra hetum āha :

**upādāna-niyamāt. 115.**

mṛdy eva ghaṭa utpadyate, tantuṣv eva paṭa ity evaṃ kāryāṇām  
 upādāna-kāraṇam prati niyamo 'sti. sa na sambhavati; utpatteḥ prāk  
 kāraṇe kāryā-'sattāyām hi na ko 'pi viṣeṣo 'sti, yena kaṃcid evā 'santaṃ  
 25 janayen, nā 'ntaram iti. viṣeṣā-'ṅgikāre ca bhāvatvā-'patter gatam asattayā.  
 sa eva ca viṣeṣo 'smābhiḥ kāryasyā 'nāgatā-'vasthe 'ty ucyata iti. etena,  
 yad vāiṣeṣikāḥ prāg-abhāvam eva kāryo-'tpatti-niyāmakam kalpayanti, tad  
 apy apāstam; abhāva-kalpanā-'pekṣayā bhāva-kalpane lāghavāt; bhāvānām  
 drṣṭatvād anyā-'napekṣatvāc ca. kiṃ cā 'bhāveṣu svato viṣeṣe bhāvatvā-  
 30 'pattiḥ; pratiyogi-rūpa-viṣeṣaḥ ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-  
 nām aviṣiṣṭatayā na kāryo-'tpattāu niyāmakatvam yuktam iti.

upādāna-niyame pramāṇam āha :

**sarvatra sarvadā sarvā-'sambhavāt. 116.**

sugamam. upādānā-'niyame ca sarvatra sarvadā sarvaṃ sambhaved ity  
 35 āçayaḥ.

itaṣ ca nā 'sad-utpāda ity āha :

**çaktasya çakya-karaṇāt. 117.**

kārya-çakti-mattvam evo 'pādāna-kāraṇatvam; anyasya durvacatvāt; lāghavāc ca. sā çaktiḥ kāryasyā 'nāgatā-vasthāi 've 'ty ataḥ çaktasya çakya-kārya-karaṇān nā 'sata utpāda ity arthaḥ. 5

itaṣ ca :

**kāraṇa-bhāvāc ca. 118.**

utpatteḥ prāg api kāryasya karaṇā-'bhedaḥ çrūyate; tasmāc ca sat-kārya-siddhyā nā 'sad-utpāda ity arthaḥ. kāryasyā 'sattve hi sad-asator abhedā-'nupapattir iti. 10

utpatteḥ prāk kāryāṇām karaṇā-'bhede ca çrutayaḥ: "tad dhe 'dam tarhy avyākṛtam āsīt," "sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīt," "āpa eve 'dam agra āsur" ity-ādyāḥ.

çaṅkate :

**na bhāve bhāva-yogaç cet, 119.**

15

« nanv evam kāryasya nityatve sati bhāva-rūpe kārye bhāva-yoga utpatti-yogo na sambhavati; asataḥ sattva evo 'tpatti-vyavahārād » iti ced ity arthaḥ.

pariharati :

**nā, 'bhivvyakti-nibandhanāu vyavahārā-'vyavahārāu. 120.**

20

kāryo-'tpatter vyavahārā-'vyavahārāu kāryā-'bhivvyakti-nimittakāu: abhivvyaktita utpatti-vyavahāro, 'bhivvyakty-abhāvāc co 'tpatti-vyavahārā-'bhāvāḥ; na tv asataḥ sattaye 'ty arthaḥ.

abhivvyaktiḥ ca na jñānam, kiñ tu vartamānā-'vasthā. karaṇa-vyūpāro 'pi kāryasya vartamāna-lakṣaṇa-pariṇāmam eva janayati. sataḥ ca kāryasya 25 karaṇa-vyūpārād abhivvyakti-mātraṁ loke 'pi dṛṣṭam; yathā çilā-madhyastha-pratimāyā lāṅgika-vyūpāreṇā 'bhivvyakti-mūtraṁ, tila-stha-tāilasya ca niṣpīdanena dhānya-stha-taṇḍulasya cū 'vaghātene 'ti. tad uktaṁ Vūsiṣṭhe :

"susuptā-'vasthayā cakra-padma-rekhāḥ çilo-'dare

30

yathā sthitāç, ceter antas tathe 'yam jagad-āvali" 'ti.

prakṛti-dvāreṇe 'ty arthaḥ.

« nanu bhavatū 'tpatteḥ prāk sato yathā-katham-cid utpattiḥ; nāças tv anādi-bhāvasya katham syād? » ity ākāṅkṣāyām āha :

**nāçaḥ karaṇa-layaḥ. 121.**

35

līñ çleṣaṇa ity Anuçāsanāl layaḥ sūkṣmatayā karaṇeṣv avibhūgaḥ. sa evā 'tītā-'khyo nāça ity ucyata ity arthaḥ. anāgatā-'khyas tu layaḥ prāg-

abhāva ity ucyata iti 'ceṣaḥ. līna-kārya-vyaktes tu punar abhiviyaktir nā  
 'sti; pratyabhijñā-'dy-āpattyā Pātañjale nirākṛtatvāt; pareṣām ivā 'smākam  
 apy anāgatā-'vasthāyāḥ prāg-abhāvā-'khyāyā abhiviyakti-hetutvāc ce 'ti.  
 « nanv atītam apy astī 'ty atra kim pramāṇam? na hy anāgata-sattāyām  
 5 iva ṣṛuty-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta » iti. māi 'vam!  
 yogi-pratyakṣatvā-'nyathā-'nupapattyā 'nāgatā-'tītayor ubhayor eya sattva-  
 siddheḥ; pratyakṣa-sāmānye viśayasya hetutvāt; anyathā vartamānasyā 'pi  
 pratyakṣeṇā 'siddhy-āpatteḥ. tasmād dhiyām āutsargika-pramāṇyenā 'sati  
 bādhake yogi-pratyakṣeṇā 'tītam apy astī 'ti sidhyati. yoginām atīta-  
 10 'nāgata-pratyakṣe ca ṣṛuti-smṛti-'tīhāsā-'dikam pramāṇam Yogavārttike  
 prapañcitam iti dik. tad evam abhiviyakti-layābhyām kāryāṇām utpatti-  
 nāca-vyavahārāv uktāu.

« nanv abhiviyaktir api pūrvam satī vā 'satī vā? ādye kāraṇa-vyāpārāt  
 prāg api kāryasyā 'bhiviyaktyā sva-kārya-janakatvā-'pattiḥ kāraṇa-vyāpāraḥ  
 15 ca viphalah; antye cā 'bhiviyaktāv eva sat-kārya-siddhānta-kṣatiḥ; asatyā  
 evā 'bhiviyakter abhiviyakty-aṅgikārād » iti. atro 'cyate: kāraṇa-vyāpārāt  
 prāk satva-kāryāṇām sad-asattvā-'bhyupagameno 'kta-vikalpā-'navakūṣāt;  
 ghaṭa-vat tad-abhiviyakter api vartamānā-'vasthāyā prāg-asattvena tad-  
 asattā-nivṛtty-arthaṁ kāraṇa-vyāpārā-'pekṣaṇāt; anāgatā-'vasthāyā ca sat-  
 20 kārya-siddhāntasyā 'kṣateḥ. « nanv ekadā sad-asattvayor virodha » iti cet,  
 prakāra-bhedaśyo 'ktatvāt. « nanv evam api prāg-abhāvā-'naṅgikāreṇa  
 prāg-asattvam eva kāryāṇām durvacam » iti. māi 'vam! avasthānām eva  
 parasparā-'bhāva-rūpatvād iti.

« nanu sat-kārya-siddhānta-rakṣā-'rtham abhiviyakter apy abhiviyaktir  
 25 eṣṭavyā, tathā cā 'navasthe » 'ty āgaṅkyā 'ha:

**pāramparyato 'nveṣaṇā, bijā-'ṅkura-vat. 122.**

pāramparyataḥ paramparā-rūpeṇai 'vā 'bhiviyakter anudhāvanam kar-  
 tavyam; bijā-'ṅkura-vat prāmāṇikatvena cā 'syā adosatvād ity arthaḥ.  
 bijā-'ṅkurābhyām cā 'trā 'yam eva viṣeṣo, yad bijā-'ṅkura-sthale kramika-  
 30 paramparayā 'navasthā, 'bhiviyaktāu cāi 'ka-kālīna-paramparaye 'ti. prā-  
 māṇikatvam tu tulyam eve 'ti. sarva-kāryāṇām svarūpato nityatvam  
 avasthābhir vinācitvam ce 'ti Pātañjala-bhāṣye vadadbhir Vyūsa-devāir api  
 'yam anavasthā prāmāṇikatvena svīkrte 'ti.

atra ca bijā-'ṅkura-dṛṣṭānto loka-dṛṣṭyo 'panyastah; vastutas tu janma-  
 35 karmā-'di-vad ity atrai 'va tātparyam. tena bijā-'ṅkura-pravāhasyā 'di-  
 sargā-'vadhikatvenā 'navasthā-virahe 'pi na kṣatiḥ. ādi-sarge hi vṛkṣam  
 vinai 'va bijam utpadyate Hiranyagarbha-saṁkalpena tac-charīrā-'dibhya  
 iti ṣṛuti-smṛtyoḥ prasiddham

“yathā hi pādapo mūla-skandha-ṣākhā-’di-samyutah  
ādi-bījāt prabhavati, bījāny anyāni vāi tata”

iti Viṣṇupurāṇa-’di-vākyāir iti.

vastutas tv anavasthā ’pi nā ’stī ’ty āha :

utpatti-’vad vā ’doṣaḥ. 123.

5

yathā ghaṭo-’tpatter utpattiḥ svarūpam eva vāiṣeṣikā-’dibhir asad-  
utpāda-vādibhir iṣyate lāghavāt, tathāi ’vā ’smābhir ghaṭū-’bhivvyakter apy  
abhivvyaktiḥ svarūpam evāi ’ṣṭavyā lāghavāt. ata utpattāv ivā ’bhivvyaktāv  
api nā ’navasthā-doṣa ity arthaḥ. « athāi ’vam abhivvyakter abhivvyakty-  
anañgikāre kūraṇa-vyāpārāt prāk tasyāḥ sattvā-’nupapattiyā sat-kārya- 10  
vāda-kṣatir » iti cen, na; asmin pakṣe sata evā ’bhivvyaktir ity eva sat-  
kārya-siddhānta ity ācayāt. abhivvyakteḥ cā ’bhivvyakty-abhāvena tasyāḥ  
prāg-asattve ’pi nā ’sat-kārya-vādatvā-’pattiḥ. « nanv evam mahad-ādīnām  
eva prāg-asattvam iṣyatām kim abhivvyakty-ākhyā-’vasthā-kalpanene? » ’ti  
cen, na; “ tad dhe ’dam tarhy avyākṛtam āsīd ” ity-ādi-’grutibhir, avyaktā- 15  
’vasthayā satām eva kāryānām abhivvyakti-siddheḥ. « tathā ’py abhivvyakteḥ  
prāg-abhāvā-’di-svikārā-’pattir » iti cen, na; tismām anāgatā-’dy-avasthānām  
anyo-’nyasyā ’bhāva-rūpatayo ’ktatvāt; tādrṣā-’bhāva-nivṛtityai ’va ca kūra-  
ṇa-vyāpāra-sūphalyā-’di-sambhavāt. ayam eva hi sat-kārya-vādinām asat-  
kārya-vādibhyo viṣeṣo, yat tāir ucyamānau prāgabhāva-dhvanisāu sat- 20  
kārya-vādibhiḥ kāryasyā ’nāgatā-’tītā-’vasthe bhāva-rūpe procyete, varta-  
mānatā-’khyā cū ’bhivvyakty-avasthā ghaṭād vyatirikte ’ṣyate, ghaṭū-’der  
avasthā-traya-vattvā-’nubhavād iti. anyat tu sarvaṁ samānam; ato nā ’sty  
asmāsv adhika-ṣāṅkā-’vakāṇa iti dik.

“kārya-darṣanāt tad-upalabdher” iti sūtreṇa kāryeṇa mūla-kāraṇam 25  
anumeyam ity uktam. tatra kiyat-paryantaṁ kāryam ity avadhārayitum  
sarva-kāryānām sādharṁyam āha :

hetumad anityam avyāpi sakriyam anekam ācṛitaṁ liṅgam. 124.

kāraṇa-’numāpakatvāl laya-gamanād vā ’tra liṅgaṁ kārya-jātam; na  
tu mahat-tattva-mātram atra vivakṣitam; hetumattvā-’dīnām akhila-kārya- 30  
sādhāraṇyāt.

“hetumad anityam avyāpi sakriyam anekam ācṛitaṁ liṅgam  
sāvayavam para-tantraṁ vyaktaṁ, viparītaṁ avyaktam ”

iti Kārikāyām apy etad eva vyaktā-’khyāṁ sarvaṁ kāryam eva liṅgam ity  
uktam. tathā ca tal liṅgaṁ hetumattvā-’di-dharmakam iti vākyū-’rthah. 35  
tatra hetumattvaṁ kāraṇavattvam; anityatvaṁ vināṣitā; pradhānasya yā  
vyāpitā pūrvoktā, tad-vāiparītyam avyāpitvam; sakriyatvam adhyavāsāyā-



'di-rūpa-niyata-kārya-kāritvam. pradhānasya tu sarva-kriyā-sādhāranyena  
 kāraṇatvān na kāryāi-'kadeṣa-mātra-kāritvam. na ca kriyā karmāi 'va  
 vaktum ṣakyate; prakṛti-kṣobhāt sṛṣṭi-ṣṛavaneṇa prakṛter api karmavattayā  
 'tra sakriyatvā-'patter iti. anekatvaṃ sarga-bhedena bhinnatvaṃ, sarga-  
 6 dvayā-'sādhāranyam iti yāvat; na punaḥ sajātīyā-'neka-vyaktikatvam;  
 prakṛtāv ativyāpteh; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām  
 a-tad-dharmatvaṃ, tad-rūpatvād" ity āgāmi-sūtrād iti. ācṛitatvaṃ cā  
 'vayaveṣv iti.

kārya-kāraṇayor bhede hetumatvā-'di sidhyatī 'ty atah kāraṇā-'tirik-  
 10 ta-kārya-siddhāu pramāṇāny āha :

**āñjasyād abhedato vā guṇa-sāmānyā-'des tat-siddhiḥ, pradhāna-  
 vyapadeṣād vā. 125.**

tat-siddhir, liṅgā-'khyā-kāryasya kāraṇā-'tīrekataḥ siddhiḥ, kva-cid  
 āñjasyāt pratyakṣata evā 'nāyāsena bhavati; yathā sthāūlyā-'dīnā dhar-  
 15 meṇa tantv-ādibhyaḥ paṭādīnām. kva-cic ca guṇa-sāmānyā-'der abhedato  
 guṇa-sāmānyā-'dy-ātmakatvena liṅgenā 'numānena bhavati; yathā 'dhy-  
 avasāyā-'di-guṇā-'tmakatva-rūpeṇa kāraṇa-vāidharmyeṇa mahad-ādīnām;  
 yathā ca mahā-pṛthivītvā-'di-sāmānyā-'tmakatā-rūpeṇa tanmātra-vāidhar-  
 myeṇa pṛthivy-ādīnām. kva-cit tv ādi-ṣabda-grhītena karmā-'dy-ātmakatā-  
 20 vāidharmyeṇa; yathā sthīrā-'vayavebhyo 'tiriktasya cañcalā-'vayavinaḥ.

tathā pradhāna-vyapadeṣāt pradhāna-ṣruter api kāraṇā-'tirikta-kārya-  
 siddhir bhavati; pradhīyate 'smin hi kārya-jātam iti pradhānam ucyate.  
 tac ca kārya-kāraṇayor bheda-'bhedaū vinā na ghaṭate; atyantā-'bhede  
 svasyā 'dhāratvā-'sambhavād ity arthaḥ.

25 kāryānām sādharmya-rūpaṃ lakṣaṇaṃ kāraṇā-'tirikta-kāryeṣu pramā-  
 ṇam ca sūtrābhyāṃ darṣitam. idānīm kārya-sadharma-katayā kāraṇā-  
 'numānāyā kārya-kāraṇayor api sādharmyam pradarṣayati :

**triṅṇā-'cetanatvā-'di dvayoh. 126.**

dvayoh kārya-kāraṇayor eva triṅṇatvā-'di-sādharmyam ity arthaḥ.  
 30 ādi-ṣabda-grāhyāḥ ca Kārikāyām uktāḥ :

"triṅṇam aviveki viṣayaḥ sāmānyam acetanam prasava-dharmi  
 vyaktam, tathā pradhānam, tad-viparitas tathā ca pumān" iti.

trayaḥ sattvā-'di-dravya-rūpā guṇā atra santī 'ti triṅṇam. tatra mahad-  
 ādiṣu kāraṇa-rūpeṇa sattvā-'dīnām avasthānaṃ, guṇa-traya-samūha-rūpeṇa  
 35 tu pradhāne sattvā-'dīnām avasthānaṃ vane vṛkṣavad evā 'vagantavyam.  
 athavā sattvā-'di-ṣabdena sukha-duḥkha-mohānām api vacanāt kārya-kāra-  
 ṇayos triṅṇatvaṃ samāñjasam iti. aviveki-viṣayo 'jñāir eva dr̥ṣyam,  
 bhogyam iti yāvat; aviveki ca viṣayaḥ ce 'ti tac-chede tv avivekitvaṃ

sambhūya-kāritvaṃ, viśayatvaṃ tu bhogyatvaṃ eva. sāmānyam sarva-puruṣa-sādhāraṇam, puruṣa-bhede 'py abhinnaṃ iti yāvat; prasava-dharmi parināmi; vyaktaṃ kāryam; pradhānam kāraṇam ity arthaḥ.

kārya-kāraṇayor anyo-'nya-vāidharṃyam api Kārikayā darśitam :

“hetumad anityam avyāpi sakriyam anekam ācṛitaṃ liṅgam  
sāvayavam para-tantraṃ vyaktaṃ, viparītaṃ avyaktaṃ ” iti.

atrāi 'katvaṃ sarga-bhede 'py abhinnaṃ. ataḥ prakṛter aneka-vyakti-katve 'pi nāi 'katva-kṣatiḥ.

“mahāntaṃ ca samāvṛtya pradhānam samavasthitaṃ;  
anantasya na tasyā 'ntaḥ saṃkhyānam cā 'pi vidyata ”

iti Viṣṇupurāṇenā 'saṃkhyeyatā-vacanāt tu pradhānasya vyakti-bahutva-siddhir iti.

pradhānā-'khyānām jagat-kāraṇa-guṇānām anyo-'nya-vivekāya teṣām avāntaram api vāidharṃyam siddhāntayati; viyidha-jagat-kāraṇatvo-'pa-pattaye ca; na hy eka-rūpāt kāraṇād vicitra-kāryāṇi sambhavanti 'ti:

prīty-aprīti-viśādā-'dyāir guṇānām anyo-'nyam vāidharṃyam.  
127.

guṇānām sattvā-'di-dravya-trayāṇām anyo-'nyam sukha-duḥkhā-'dyāir vāidharṃyam, kāryeṣu tad-darśanād ity arthaḥ. sukhā-'dikaṃ ca ghaṭā-'der api rūpā-'di-vad eva dharmo, 'ntaḥkāraṇo-'pādānatvād anya-kūryāṇām ity uktam. atrā 'di-ṣabda-grāhyāḥ Pañcaçikḥū-'cāryāir uktā, yathā: sat-tvaṃ nāma prasāda-lāghavū-'bhiṣvaṅga-prīti-titikṣā-santoṣū-'di-rūpā-'nanta-bhedaṃ, samāsataḥ sukhā-'tmakam; evaṃ rajo 'pi ṣokā-'di-nānā-bhedaṃ, samāsato duḥkhā-'tmakam; evaṃ tamo 'pi nidrā-'di-nānā-bhedaṃ, samāsato mohā-'tmakam iti.

atra prīty-ādīnām guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-'der vakṣyamānatvāt sattvā-'dīnām dravyatvaṃ siddham. sukhā-'dy-ātma-katā tu guṇānām, manasaḥ saṃkalpā-'tmakatū-vad, dharma-dharṃya-abhedād evo 'papadyate; na tu vāiṣeṣiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā ity. sattvā-'di-trayam api pratyekaṃ vyakti-bhedād anantaṃ; anyathā hi vibhu-mātratve guṇa-vimarda-vāicitryāt kārya-vāicitryam iti siddhānto no 'pa-padyate, vimarde 'vāntara-bhedā-'sambhavāt.

guṇānām sattvā-'dīnām ekāika-vyakti-mātratve vṛddhi-hrāsū-'dikaṃ no 'papadyeta; tathā paricchinnaṃ ca tat-samūha-rūpasya pradhānasya paricchinnaṃ-'pattiyā ṣṛuti-smṛti-siddham ekadā 'saṃkhya-brahmaṇḍū-'di-kaṃ no 'papadyeta. ato 'saṃkhyatve guṇānām tritva-saṃkhyo-'papāda-nāya vivekā-'dy-arthaṃ ca teṣām sādharṃya-vāidharṃye pratipādayati:

laghv-ādi-dharmāḥ sādharmyaṃ vāidharmyaṃ ca guṇānām.  
128.

ayaṃ arthaḥ: laghv-ādī 'ti bhāva-pradhāno nirdeśaḥ. laghutvā-'di-dharमेṇa sarvāsām sattva-vyaktīnām sādharmyaṃ vāidharmyaṃ ca rajas-  
5 tamobhyām. tathā ca prthivī-vyaktīnām prthivītvene 'va sattva-vyaktīnām ekajātīyatayāi 'katā, sajātīyo-'paṣṭambhā-'dinā vṛddhi-hrāsā-'dikam ca yuk-  
tam ity āçayah. evaṃ cañcalatvā-'di-dharमेṇa sarvāsām rajo-vyaktīnām sādharmyaṃ sattva-tamobhyām ca vāidharmyam. çeṣam pūrva-vat. evaṃ  
10 gurutvā-'di-dharमेṇa sarvāsām tamo-vyaktīnām sādharmyaṃ sattva-rajo-bhyām vāidharmyam. çeṣam pūrva-vad iti. vāidharmyasya prāg evo  
'ktatayā 'tra punar-vāidharmya-kathanām sampātā-'yūtam. — atra < vāidharmyaṃ ve > 'ti pāṭhaḥ prāmāṇika eve 'ti.

atra sūtre sattvā-'dīnām kāraṇa-dravyāṇām' pratyekam aneka-vyakti-  
katvaṃ siddham; anyathā laghutvā-'dīnām sādharmyatvā-'nupapatteḥ,  
15 samānānām dharmasyāi 'va sādharmyatvāt. na ca « kārya-sattvā-'dīnām anekatayā laghutvā-'dikam sādharmyaṃ syād » iti vācyam; triguṇā-'tma-  
katvena ghaṭā-'dīnām api kārya-sattvā-'di-rūpatayā laghutvā-'dīnām sattvā-'di-sādharmyatvā-'nupapatteḥ. tasmāt kāraṇa-guṇānām evā 'tra sādhar-  
myā-'dikam ucyata iti. sattvā-'dīnām laghutvā-'dikam co 'ktaṃ Kārikayā:

20 “sattvaṃ laghu prakāçakam iṣṭam, upaṣṭambhakam ca lajaḥ,  
guru varaṇakam eva tamaḥ; pradīpa-vac cā 'rthato vṛttir ” iti.

arthataḥ puruṣārtha-nimittāt.

« nanv evaṃ mūla-kāraṇasya paricchinṇā-'saṃkhya-vyaktikatve vāiçe-  
sika-matād atra ko viçeṣa? » iti cet, kāraṇa-dravyasya çabda-sparçā-'di-rāhit-  
25 yaṃ eva,

“çabda-sparça-vihīnaṃ tad rūpā-'dibhir asamyutam,  
triguṇam taj jagad-yonir an-ādi-prabhavā-'pyayam ”

iti Viṣṇupurāṇā-'dibhyaḥ. etac ca Pātañjale 'smābhiḥ prapañcitam.

« nanu mahad-ādīnām svarūpataḥ siddhāv api teṣām pratyakṣeṇo  
30 'tpatty-adarçanāt kāryatve nā 'sti pramāṇam, yena teṣām hetumattvaṃ sādharmyaṃ syāt. » tatrā 'ha:

ubhayā-'nyatvāt kāryatvaṃ mahad-āder, ghaṭā-'di-vat. 129.

mahad-ādi-pañca-bhūtā-'ntam vivādā-'spadaṃ tāvaṃ na puruṣo, bhogya-  
tvāt; nā 'pi prakṛtir, mokṣā-'nyathū-'nupapattyā vināçitvāt. ataḥ prakṛti-  
35 puruṣa-bhinnam tad-bhinnatvāc ca kāryaṃ ghaṭā-'di-vad ity arthaḥ.

« nanu vikāra-çakti-dūhā-'dināi 'va mokṣā-'dy-upapatter vināçitvaṃ  
api teṣām asiddham » ity āçāṅkāyām kāryatve hetv-antarāṇy āha:

**parimāṇāt. 130.**

paricchinnatvād dāiçikā-'bhāva-pratīyogitā-'vacchedaka-jātimattvād ity arthaḥ. tena guṇa-vyaktīnām kīyatīnām paricchinnatve 'pi na 'tatra vy-abhicāraḥ,

kim ca :

**samanvayāt. 131.**

upavāsā-'dinā kṣīṇam hi buddhy-ādi-tattvam annā-'dibhiḥ samanva-yena samanugatena punar upacīyate. ataḥ samanvayūt kīryatvam un-nīyata ity arthaḥ. nityasya hi niravayavatayā 'vayavā-'nupraveça-rūpaḥ samanvayo na ghatata iti. samanvaye ca çrutīḥ pramāṇam manaḥ pra-krṭya: "evam te, sāumya, ṣoḍaçaṇāṁ kalānām ekā kalā 'tiçīṣṭā 'bhūt; sā 'nno 'pasamāhitā prājavālid" iti, Yoga-sūtram ca: "jāty-antara-pariṇāmaḥ prakṛty-āpūrād" iti.

kim ca :

**çaktitaç ce 'ti. 132.**

karaṇataç ce 'ty arthaḥ. puruṣasya yat karaṇam, tat kīryam, cakṣur-ādi-vad iti bhāvaḥ. puruṣe sāksād viṣayā-'rpakatvam prakṛter nā 'stī 'ti prakṛtir na karaṇam iti. ato mahat-tattvasya karaṇatayā kīryatve siddhe sutarām anyeṣām api kīryatvam. — iti-çabdaç ca hetu-varga-samāpti-sūcanā-'rthaḥ.

yadi ca mahad-ādi-madhye kiñcid akīryam svīkriyate, tadā 'pi tad eva prakṛtiḥ puruṣo ve 'ti siddham naḥ samīhitam. prakṛti-puruṣau pra-sādhyā pariṇāmitvā-'pariṇāmitvābhyām vivektavyāv ity atrāi 'vā 'smākaṁ tātpariyād ity āha :

**tad-dhāne prakṛtiḥ puruṣo vā. 133.**

tad-dhāne kīryatva-hāne yadi pariṇāmī, tadā prakṛtiḥ; yadi vā 'pari-nāmī bhoktā, tadā puruṣa ity arthaḥ.

« nanu nityam apy ubhaya-bhinnaṁ syāt? » tatrā 'ha :

**tayor anyatve tucchatvam. 134.**

akīryasya prakṛti-puruṣa-bhinnaṁ tucchatvam çaça-çṛṅgā-'di-vat, pra-māṇā-'bhāvāt; akīryam hi karaṇatayā vā bhoktrīyā vā sidhyati, nā 'nyathe 'ty arthaḥ.

tad evam mahad-ādiṣu kīryatvam prasādhyā sāmpratam tāiḥ prakṛty-anumāne 'nuktaṁ viçeṣam āha :

**kīryāt karaṇā-'numānam, tat-sāhityāt. 135.**

kīryān mahat-tattvā-'der līṅgāt sāmānyato drṣṭam karaṇā-'numānam yad uktaṁ, tat tātasthya-nivṛttaye tat-sāhityāt kīrya-sāhityenāi 'va kartav-

yaṃ, “sad eva, sāmye, 'dam agra āsīt,” “tama eve 'dam agra āsīd” ity-  
ādi-ṣṛuty-anusārāt. tad yathā: mahad-ādīkaṃ svo-'pahita-triguṇā-'tmaka-  
vastū-'pādānakam; kāryatvāt; ṣṭilā-madhyas-tha-pratimā-vat tālā-'di-vac ce  
'ty arthaḥ. atrā 'nukūla-tarkaḥ prāg eva darśitaḥ.

- 6 tasyāḥ prakṛteḥ kāryād vāidharmyaṃ vivekā-'rtham āha:  
**avyaktaṃ triguṇāl liṅgāt. 136.**

abhivyaktāt triguṇān mahat-tattvād api mūla-kāraṇam avyaktaṃ sūk-  
ṣmaṃ; mahat-tattvasya hi sukhā-'dir guṇaḥ sāksāt kriyate, prakṛteḥ ca  
guṇo 'pi na sāksāt kriyata iti pradhānam paramā-'vyaktaṃ, mahat-tattvaṃ  
10 tu tad-apekṣayā vyaktaṃ ity arthaḥ.

«nanu parama-sūkṣmaṃ cet, tarhi tasyā 'palāpa evo 'cita?» ity ākāṅ-  
kṣāyāṃ pūrvoktaṃ smārayati:

**tat-kāryatas tat-siddher nā 'palāpaḥ. 137.**  
sugamaṃ.

- 15 prakṛty-anumāna-gatā viśeṣā vistarato vicāritāḥ; itaḥ param adhyāya-  
samāpti-paryantam puruṣā-'numāna-gatā viśeṣā vicāryāḥ. tatra kaṃcanā  
'dāu viśeṣam āha:

**sāmānyena vivādā-'bhāvād dharma-van na sādhanam. 138.**

- yatra vastuni sāmānyato vivādo nā 'sti, na tasya svarūpataḥ sādhanam  
20 apekṣyate, dharmasye 've 'ty arthaḥ. ayam bhāvaḥ: yathā prakṛteḥ sā-  
mānyenā 'pi sādhanam apekṣitaṃ, dharmiṇy api vivādāt, nāi 'vam puru-  
ṣasya sādhanam apekṣitaṃ; cetanā-'palāpe jagad-āndhya-prasaṅgato bhok-  
tary aham-padārthe sāmānyato bāuddhānām apy avivādāt. dharma iva,  
dharmo hi sāmānyato bāuddhāir api svīkriyate tapta-ṣṭilā-'rohaṇā-'diṣu  
25 dharmatvā-'bhyupagamāt. ataḥ puruṣe viveka-nityatvā-'di-sādhana-mātram  
anumānaṃ kāryam iti.

“saṃhata-parārthatvāt puruṣasye” 'ty-ukta-sūtrenā 'pi vivekā-'numā-  
nam evā 'bhipretaṃ, na tu tatra puruṣasya sarvathāi 'vā 'pratyakṣatvam  
abhipretaṃ iti. tatra cā 'dāu viveka-pratijñā-sūtram:

- 30 **ṣarīrā-'di-vyatiriktaḥ pumān. 139.**

ṣarīrā-'di-prakṛty-antaṃ yac catur-viṇṇati-tattvā-'tmakaṃ vastu, tato  
'tiriktaḥ pumān bhokte 'ty arthaḥ. bhoktṛtvam ca draṣṭṛtvam iti.

atra hetūn āha sūtrāiḥ:

**saṃhata-parārthatvāt. 140.**

- 35 yataḥ sarvaṃ saṃhataṃ prakṛty-ādīkaṃ parārtham bhavati, ṣayyā-'di-  
vat. ato 'saṃhataḥ saṃhata-dehā-'dibhyaḥ paraḥ puruṣaḥ sidhyatī 'ty

arthah. ayaṃ ca hetuḥ “saṃhata-parārthatvāt puruṣasye” ’ty atra vyākhyātaḥ. uktasyā ’pi hetoḥ punar-upanyāso hetu-varga-saṃkalanā-rthaḥ.

kim ca :

triguṇā-di-viparyayāt. 141.

sukha-duḥkha-mohā-tmakatvā-di-vāiparītyād ity arthaḥ. ṣarīrā-dīnām 6  
hi yaḥ sukhā-dy-ātmaikatvaṃ dharmāḥ, sa sukhā-di-bhoktari na sambhava-  
vati; svayaṃ sukhā-di-grahāṇe karma-kartr-virodhāt; dharmi-puraskāre-  
ṇāi ’va sukhā-dy-anubhavād iti. «nanu buddhi-vṛtti-pratibimbataṃ sva-  
sukhā-dikam puruṣeṇa grhyatām, sva-vad» iti cen, na; evaṃ sati buddher  
eva sukhā-di-kalpanāu-cityāt puruṣa-gata-sukhā-der buddhāu pratibimba\* 10  
kalpane gāuravāt. «akam sukhī duḥkhī mūḍha» ity-ādi-pratyayās tu na  
puruṣe sukhā-di-sādhakāḥ; tat-svāmitvenā ’py upapatteḥ; buddheḥ sukhā-  
di-mattvenā ’py upapatteḥ ca. lāukikyām hy aham-buddhāv avaṣyam  
buddhir api viśayaḥ; mithyājñāna-vāsanā-di-rūpa-doṣā-nuvṛtteḥ; tat-prati-  
bimba-kalpanāyām ca gāuravād iti. 15

ādi-ṣabdena cā ’tra “triguṇam aviveki viśaya” iti Kāriko-ktā-viveki-  
tvā-dayo grāhyāḥ; tathā rūpā-dayaḥ ṣarīrā-di-dharmā grāhyāḥ.

kim ca :

adhiṣṭhānāc ce ’ti. 142.

bhoktur adhiṣṭhātṛtvāc cā ’dhiṣṭheyaebhyaḥ prakṛty-antebhyo ’tiriktate 20  
’ty arthaḥ. adhiṣṭhānaṃ hi bhoktuḥ saṃyogaḥ; sa ca prakṛty-ādīnām  
bhoga-hetu-pariṇāmeṣu kāraṇam, “bhoktur adhiṣṭhānād bhogā-yatana-  
nirmāṇam” iti vakṣyamāṇa-sūtrāt. saṃyogaḥ ca bhede saty eva bhavati  
’ti bhāvaḥ. — iti-ṣabdo hetu-samāptāu.

uktā-numāne ’nukūla-tarkam pradarṣayati sūtrābhyām :

25

bhoktr-bhāvāt. 143.

yadi hi ṣarīrā-di-svarūpa eva bhoktā syāt, tadā bhoktrtvam eva  
vyāhanyeta; karma-kartr-virodhāt; svasya sāksāt sva-bhoktrtvā-nupa-  
patter ity arthaḥ. anupapattiḥ ca pūrvam eva vyākhyātā. atra sūtre  
puruṣasya bhogaḥ svikṛta iti smartavyam; aparīṇāmiṇaḥ ca puruṣasya 30  
bhogaḥ “cid-avasāno bhoga” ity atra vyākhyātaḥ.

kim ca :

kāivalyā-rtham pravṛtteḥ ca. 144.

ṣarīrā-dikam eva ced bhoktr syāt, tadā bhoktuḥ kāivalyā-rtham  
duḥkhā-tyanto-’chedā-rtham kasyā-pi pravṛttir no ’papadyeta; ṣarīrā- 35  
’dīnām vināṣitvāt; prakṛteḥ ca dharmi-grāhaka-mānena duḥkha-svābhāvya-

siddhyā kāivalyā-'sambhavāt; na hi svabhāvasyā 'tyanto-'chedo ghatata ity arthaḥ.

atra <kāivalyā-'rtham prakṛter> iti sūtra-pāṭhaḥ prāmādikatvād upek-  
ṣaṇīyaḥ;

- 5 "saṃghāta-parārthatvāt triguṇā-'di-viparyayād adhiṣṭhānāt  
puruṣo 'sti bhoktr-bhāvāt kāivalyā-'rtham pravṛtteḥ ce "

'ti Kārikātaḥ <kāivalyā-'rtham pravṛtteḥ ce> 'ti pāṭhāt; arthā-'saṃgateḥ  
ce 'ti.

- catur-viṅcati-tattvā-'tiriktatayā puruṣaḥ sādhitāḥ; idānīm puruṣa-gato  
10 viṣeṣo viveka-sphuṭi-karaṇāyā 'numīyate:

**jaḍa-prakāṣā-'yogāt prakāṣaḥ. 145.**

- vaiṣeṣikā āhuḥ: «prāg aprakāṣa-rūpasya "jaḍasyā 'tmano manaḥ-  
saṃyogāj jñānā-'khyāḥ prakāṣo jāyata» iti. tan na; loke jaḍasyā 'prakā-  
ṣasya loṣṭā-'deḥ prakāṣo-'tpatty-adarṣanena tad-ayogāt. ataḥ sūryā-'di-vat  
15 prakāṣa-svarūpa eva puruṣa ity arthaḥ. tathā ca smṛtiḥ:

"yathā prakāṣa-tamasoḥ sambandho no 'papadyate,  
tadvad āikyam na sambaddham prapañca-paramātmanor" iti.

"yathā dīpaḥ prakāṣā-'tmā, hrasvo vā yadi vā mahān,  
jñānā-'tmānaḥ tathā vidyāt puruṣaḥ sarva-jantuṣv" iti ca.

- 20 prakāṣatvaḥ ca tejaḥ-sattva-cūitanyeṣv anugatam akhaṇḍo-'pādhir anugata-  
vyavahārād iti.

«nanu prakāṣa-svarūpatve 'pi tejo-vad dharma-dharmi-bhāvo 'sti na  
vā?» tatrā 'ha:

**nirguṇatvān na cid-dharmā. 146.**

- 25 sugamam. puruṣasya prakāṣa-rūpatve siddhe tat-sambandha-mātreṇā  
'nya-vyavahāro-'papattāu prakāṣā-'tmaka-dharma-kalpanā-gāuravam ity api  
bodhyam. tejasas ca prakāṣā-'khyā-rūpa-viṣeṣā-'grāhe 'pi sparṣa-puraskā-  
reṇa grahāt prakāṣa-tejasor bhedaḥ sidhyati; ātmanas tu jñānā-'khyā-pra-  
kāṣā-'grāha-kāle grahaṇam nā 'stī 'ty ato lāghavād dharma-dharmi-bhāva-  
30 ṣṇyam prakāṣa-rūpam evā 'tma-dravyam kalpyate. tasya ca na guṇatvam;  
saṃyogā-'di-mattvāt; anūṣṭitatvāc ce 'ti. tathā ca smaryate:

"jñānaḥ nāi 'vā 'tmano dharmo, na guṇo vā katharī-cana;  
jñāna-svarūpa evā 'tmā nityaḥ pūrṇaḥ sadā čiva" iti.

- «nanu nirguṇatva eva kā yuktir?» iti ced, ucyate: puruṣasye 'cchā-  
35 'dyās tāvan nityā na sambhavanti, janyatā-pratyakṣāt. janya-guṇā-'ṅgikāre  
pariṇāmitvā-'pattīḥ. tathā co 'bhayor eva prakṛti-puruṣayor pariṇāma-  
hetutva-kalpane gāuravam; āndhya-pariṇāmeṇa kadā-cid ajñatvāsya 'pattyā

jñāne-icchā-'di-gocara-saṃçayā-'pattiḥ ca. tathā jaḍa-prakāṣā-'yogasyo 'kta-  
tvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā-'dikam anvaya-vy-  
atirekābhyām manasy eva lāghavāt sidhyati; manaḥ-saṃyogasyā 'tmanaḥ  
co 'bhayoḥ tad-dhetutve gāuravāt. guṇa-ṣabdaḥ ca viṣeṣa-guṇa-vācī 'ty  
uktam eva. ata ātmā nirguṇaḥ. 5

api ca ye tārnikā ātmanaḥ kartṛtvam icchanti, teṣāṃ mokṣā-'nupapat-  
tiḥ; <aham karte> 'ti buddher eva Gītā-'diṣv adrṣto-'tpatti-hetutayo 'ktatvāt;  
tasyaḥ ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sam-  
bhavāt. ataḥ ṣrutya-ukta-mokṣā-'nupapattyā 'tmano 'kartṛtvam asmābhir  
iṣyate. akartṛtvāc cā 'drṣṭa-sukhā-'dy-abhāvaḥ. tataḥ ca manasaḥ kṛty- 10  
ādi-hetutve kalpanīye lāghavād antar-drṣya-guṇatvā-'vacchedenāi 'tat  
kalpyate. ata ātmā nirguṇa iti.

yathoktasya ca paraṃśa-sūkṣmasyā 'tmanaḥ svarūpaṃ Vāsiṣṭhe karā-  
'malaka-vat proktaṃ vivicya pratipāditam, yathā:

“asambhavati sarvatra dig-bhūmy-ākāṣa-rūpiṇi  
prakāṣye yādṛṣaṃ rūpaṃ prakāṣasyā 'malam bhavet,  
tri-jagat tvam aham ce 'ti drṣye 'sattām upāgate  
draṣṭuḥ syāt kevalī-bhāvas tādṛṣo vimalā-'tmana” iti. 15

«nanv <aham jñānāmī> 'ti dharma-dharmi-bhāvā-'nubhavāt puruṣasya  
cid-dharmakatvaṃ sidhyati; gāuravaḥ prāmāṇikatvenā 'doṣatvād» iti. 20  
tatrā 'ha:

**ṣrutya siddhasya nā 'palāpas, tat-pratyakṣa-bādhāt. 147.**

bhaved evaṃ, yadi kevala-tarkeṇā 'smābhir nirguṇatvā-'cid-dharmatvā-  
'dikam prasādhyate; kim tu ṣrutya 'pi. ataḥ ṣrutya siddhasya nirguṇa-  
tvā-'der nā 'palāpaḥ sambhavati; tat-pratyakṣasya guṇā-'di-pratyakṣasya 25  
ṣrutya 'va bādhāt; <aham gāura> ity-ādi-pratyakṣa-vad ity arthaḥ.  
anyathā hi <gāuro 'ham> iti pratyakṣa-balena delā-'tiriktā-'tma-sādhikā  
api yuktayo bādhitaḥ syur iti jitaṃ nāstikāḥ.

nirguṇatve ca ṣrutayaḥ “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādyāḥ;  
cin-mātratve tu ṣrutayo “kartā cāitanyam cin-mātraṃ sac, cid-eka-raso 30  
hy ayam ātme” 'ty-ādyā iti. sarvajñatvā-'di-ṣrutayaḥ tu <rāhoḥ ṣira> iti-  
val lāukika-vikalpā-'nuvāda-mātrāḥ; vidhi-niṣedha-ṣruti-madhye niṣedha-  
ṣruter eva balavattvāt; “athā 'ta ādeḥ: ne 'ti ne 'ti; na hy etasmād  
iti ne 'ty anyat param asti” 'ti ṣruteḥ. kim cū 'jñānām <aham jñānāmī> 'ti  
pratyaye pramātva-kalpanāyām eva gāuravam; anādy-avidyā-doṣasyā 35  
'nuvartamānatayā bhramatvasyāi 'vāu 'tsargikatvāt. ato bhrama-ṣatā-  
'ntaḥpātītvenā 'prāmāṇya-ṣaṅkā-'skanditatvāc cāi 'tat-pratyakṣa-bādhane  
lāghava-tarkā-'dy-anugrhitam anumānam api samartham iti. «nanv ātmano  
nitya-jñāna-svarūpatve kīdrṣaṃ lāghavam» iti ced, ucyate: nāiyāyikā-



'dibhir antaḥkaraṇaṃ vyavasāyā-'nuvyavasāyāu tad-ācrayaḥ ce 'ti catvāraḥ padārthāḥ kalpyante; asmābhis tv antaḥkaraṇaṃ, vyavasāya-sthānīyā ca tad-vṛttir, anantā-'nuvyavasāya-sthānīyaḥ ca nityāi-'ka-jñāna-rūpa ātme 'ti trayaḥ padārthāḥ kalpyanta iti.

- 5 « nanu yadi prakāṣa-rūpa evā 'tmā, tadā suṣupty-ādy-avasthā-bhedas tasya no 'papadyate; sadā prakāṣā-'napāyād » iti. tatrā 'ha:

**suṣupty-ādya-sākṣitvam. 148.**

suṣupty-ādyaśyā 'vasthā-trayasya buddhi-niṣṭhasya sākṣitvam eva pūmī 'ty arthaḥ. tad uktam:

- 10 “jāgrat svapnaḥ suṣuptaṃ ca gunato buddhi-vṛttayaḥ;  
tāsām vilakṣaṇo jīvaḥ sākṣitvena vyavasthita” iti.  
tāsām buddhi-vṛttīnām sākṣitvena tad-vilakṣaṇo jāgrad-ādy-avasthā-rahito nirṇīta ity arthaḥ.

- tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viṣayā-'kāraḥ pari-  
15 nāmāḥ; svapnā-'vasthā ca saṃskāra-mātra-janyas tādṛcaḥ parināmāḥ,  
suṣupty-avasthā ca dvidivdhā 'rdha-samagra-laya-bhedena. tatrā 'rdha-laye  
viṣayā-'kāra vṛttir na bhavati, kiṃ tu sva-gata-sukha-duḥkha-mohā-'kārai  
'va buddhi-vṛttir bhavati; anyatho 'tthitasya < sukham aham asvāpsam > ity-  
ādi-rūpa-suṣupti-kālina-sukhā-'di-smaraṇā-'nupapatteḥ. tad uktam Vyāsa-  
20 sūtreṇa: “mugdhe 'rdha-sampattiḥ pariṣeṣād” iti. samagra-laye tu bud-  
dher vṛtti-sāmānyā-'bhāvo maraṇā-'dāv iva bhavati; anyathā “samādhi-  
suṣupti-mokṣeṣu brahma-rūpate” 'ty āgāmi-sūtrā-'nupapatter iti. sā ca  
samagra-suṣuptir vṛtty-abhāva-rūpe 'ti puruṣas tat-sākṣī na bhavati; puru-  
ṣasya vṛtti-mātra-sākṣitvāt; anyathā saṃskārā-'der api buddhi-dharmasya  
25 sākṣi-bhāṣyatā-'patteḥ. suṣupty-ādi-sākṣitvān tu tādṛca-buddhi-vṛttīnām  
sva-pratibimbitānām prakāṣaṇam iti vakṣyāmaḥ. ato jñānā-'rtham puru-  
ṣasya na parināmā-'pekṣe 'ti. «syād etat. suṣupte yadi sukha-duḥkhā-'di-  
gocarā buddhi-vṛttir iṣyate, tarhi jāgrad-ādāv apy akhila-vṛttīnām vṛtti-  
grāhyatva-svikāra eva yukta iti vyarthā tat-sākṣi-puruṣa-kalpanā sva-  
30 gocara-vṛttitvenāi 'va sva-vyavahāra-hetutīyaḥ sāmānyataḥ suvacatvād »  
iti. māi 'vam! niyamena vṛtti-gocara-vṛtti-kalpane 'navasthā-'pattir  
gāuravaṃ ca syāt. kiṃ cā < 'ham sukhī > 'ty-ādi-vṛttiṣu sukhā-'dīnām  
viṣeṣanatayā nirvikalpakaṃ taj-jñānam ādāv apekṣate. tatra cā 'nanta-  
nirvikalpaka-vṛtty-apekṣayā lūghavena nityam ekum evā 'tina-svarūpaṃ  
35 jñānaṃ kalpyate. < aham sukhī > 'ty-ādi-viṣeṣa-jñānā-'rtham buddhi-vṛtter  
eva tādṛcā-'kāratvam; puruṣe vṛtti-sārūpya-mātra-svikāreṇa vṛtty-ākārā-  
'tiriktā-'kāra-'nabhyupagamāt; svatantrā-'kāreṇa parināmā-'patter iti.

athāi 'vam puruṣasya suṣupty-ādi-sākṣi-mātratvena puruṣai-'kyasyā  
'py upapattāu sa kim eko 'neko ve 'ti saṃcayāḥ. tatrā 'yam pūrva-pakṣaḥ:

«lāghava-tarka-sahakāreṇa balavatībhyo 'bheda-ṣrutibhyā eka evā 'tmā  
sidhyati; jāgrad-ādy-avasthā-rūpāṇām vāidharṃyāṇām buddhi-dharmatvāt.  
yady apy ekasyā 'tmanaḥ sarva-buddhi-sākṣitvaṃ, tathā 'pi yasyā buddher  
yā vṛttih, sāi 'va buddhis tad-vṛtti-viṣṭatayā sākṣiṇaṃ grhṇāti <ghaṭaṃ  
jānāmī> 'ty-ādi-rūpāḥ. ata ekasyā buddher <ayaṃ ghaṭa> iti vṛttāu 5  
satyām anya-buddhi-vṛtti-dvārā nā 'nubhavo <ghaṭaṃ jānāmī> 'ti.» tatra  
siddhāntam āha:

**janmā-'di-vyavasthātaḥ puruṣa-bahutvam. 149.**

pūṇyavān svarge jāyate, pāpī narake, 'jño badhyate, jñānī mucyate  
ity-ādeḥ ṣruti-smṛti-vyavasthāyā vibhāgasyā 'nyathā 'nupapattyā puruṣā 10  
bahava ity arthaḥ. janma-marane cā 'tra no 'tpatti-vināṣāu, puruṣa-niṣṭha-  
tvā-'bhāvāt; kim tv apūrva-dehe-'ndriyā-'di-saṃghāta-viṣeṣeṇa saṃyogaḥ  
ca viyogaḥ ca bhoga-tad-abhāva-niyāmakāv iti. janmā-'di-vyavasthāyām  
ca ṣrutih

“ajām ekām lohita-ṣukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ 15  
ajo hy eko juṣamāno 'nuṣete, jahāty enām bhukta-bhogāu ajo 'nyaḥ.”  
“ye tad vidur, amṛtās te bhavanty, athe 'tare duḥkham evā 'piyanti”  
'ty-ādir iti.

«nanu puruṣāi-'kye 'py upādhi-rūpā-'vacchedaka-bhedena janmā-'di-  
vyavasthā bhavet.» tatrū 'ha: 20

**upādhi-bhede 'py ekasya nānā-yoga, ākāśasye 'va ghaṭā-'dibhiḥ.  
150.**

upādhi-bhede 'py ekasyāi 'va puruṣasya nāno-'pādhi-yogo 'sty eva,  
yathāi 'kasyāi 'vā 'kāśasya ghaṭa-kuḍyā-'di-nānā-yogaḥ. ato 'vacchedaka-  
bhedenāi 'kasyā 'tmana eva vividha-janma-marāṇā-'dy-āpattiḥ, kāya-vyūhā- 25  
'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruṣo jāyate, nā 'para ity-ādir  
ity arthaḥ. na hy avacchedaka-bhedena kapi-saṃyoga-tad-abhāva-vaty  
ekasminn eva vṛkṣe vyavasthā ghaṭate: eko vṛkṣaḥ kapi-saṃyogī, anyāḥ  
ca ne 'ti. kim cāi 'ko-'pādhiḥ muktasyā 'py ātma-pradeśasyo 'pādhy-anta-  
rāiḥ punar-bandhā-'pattyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va; yathāi 30  
'ka-ghaṭa-muktasyā 'kāśa-pradeśasyā 'nya-ghaṭa-yogād ghaṭā-'kāśā-'vyava-  
sthā, tadvad iti. na ca <bandha-mokṣa-vyavasthā-ṣrutir api lūukika-bhra-  
mā-'nuvāda-mātram> iti vācyam; mokṣasyā 'lūukikatvāt; mithyā-puru-  
ṣārtha-pratipādanena ṣruteḥ pratārakatvā-'dy-āpatteḥ ca.

«nanu cāitanyāi-'kye 'pi tat-tad-upādhi-viṣṭasyā 'tiriktatām abhyupa- 35  
gamyā vyavasthā 'pāpādanīyā?» tatrū 'ha:

**upādhir bhidyate, na tu tadvān. 151.**

upādhir eva nānā, na tu tadvān upādhi-viṣṭo 'pi nānā 'bhyupeyaḥ;

viçiṣṭasyā 'tiriktatve nānā-'tmatāyā eva cāstrā-'ntare 'py abhyupagamā-  
 'patter ity arthaḥ. bandha-bhāgino viçiṣṭatve viçeṣaṇa-viyogena viçiṣṭa-  
 nācān na mokṣo-'papattir ity-ādīny api dūṣaṇāni. « nanu "viçiṣṭasya jīva-  
 5 tvaṃ anvaya-vyatirekād" iti ṣaṣṭhā-'dhyāye svayam evā 'haṃkāra-viçiṣṭa-  
 syāi 'va jīvatvaṃ vakṣyati » 'ti cen, na; tatra prāṇa-dhāra-katva-rūpa-  
 jīvatvasyāi 'va viçiṣṭā-'dheyatva-vacanāt; na tu bandha-mokṣa-vyavasthāyā  
 viçiṣṭā-'ṇatitvaṃ vakṣyate; mokṣa-kūle viçiṣṭā-'sattvād iti. yad api kecin  
 navinā vedānti-bruvā āhuḥ: « ekasyāi 'vā 'tmanaḥ kārya-kāraṇo-'pādhiṣu  
 pratibimbāni jīve-'ṣvarāḥ, pratibimbūnām cā 'nyo-'nyam bhedaḥ janmā-'dy-  
 10 akhila-vyavastho-'papattir » iti, tad apy asat; bheda-'bheda-vikalpā-'saha-  
 tvāt. bimba-pratibimbayor bhede pratibimbasyā 'cetanatayā bhoktṛtva-  
 bandha-mokṣā-'dy-anupapattih; jīva-brahmā-'bheda-rūpa-tat-siddhānta-kṣa-  
 tiḥ ca; jīve-'ṣvara-bhinnasyā 'tmano 'pramāṇikātvam ca. abhede tu sām-  
 karyā-'parihāraḥ. bheda-'bheda-'bhyupagame tu tat-siddhānta-hānir, bheda-  
 15 'bheda-virodhaḥ ca. asman-mate tv abhedo 'vibhāga-lakṣaṇo bhedaḥ cā  
 'nyo-'nyā-'bhāva ity avirodha iti. avaccheda-pratibimbā-'di-dṛṣṭānta-vāk-  
 yāni tv agre vyākhyāsyāmaḥ. « syād etat. bimba-pratibimbā-'di-bhedam  
 parikalpya ṣṛutyā bandha-mokṣa-vyavasthā kalpate 'ty evā 'smābhir ucyate;  
 na tu paramārthato bimba-pratibimba-bhāvas taylor bhedo bandha-mokṣā-  
 20 'dikam ce 'śyate » iti. mūi 'vam! evaṃ sati bandha-mokṣā-'di-ṣṛuti-gaṇasya  
 bheda-ṣṛuti-gaṇasya co 'bhayor bādhā-'pekṣayā kevalā-'bheda-ṣṛuti-gaṇasyāi  
 'vā 'vibhāga-paratayāi 'va saṃkoco lāghavād yuktaḥ; ṣṛuti-smṛty-antarāir  
 avibhāgasya siddhatvāc ce 'ti.

ātmāi-'kya-vādiṣū 'ktaṃ dūṣaṇam upasaṃharati:

25 **evam ekatvena parivartamānasya na viruddha-dharmā-'dhy-  
 āsaḥ. 152.**

evaṃ rītyāi 'katvena sarvato vartamānasyā 'tmano janma-maraṇā-'di-  
 rūpa-viruddha-dharma-prasaṅgo na yukta ity arthaḥ. yad vāi 'katva iti  
 cchedaḥ. ekatve 'bhyupagamāne paritaḥ sarvato vartamānasya sarvo-  
 30 'pādhiṣv anugatasya viruddha-dharmā-'dhyāso ne 'ti na; kim tu sarvathā  
 viruddha-dharma-saṃkaro 'parihārya ity arthaḥ.

« nanu puruṣo nirdharmakalḥ; tatra katham janma-maraṇa-bandha-  
 mokṣā-'di-viruddha-dharma-saṃkaryam āpadyate; bhavadbhir api sarveṣāṃ  
 dharmāṇāṃ upādhi-niṣṭhatvā-'bhyupagamād? » iti cen, na; ukta-dharmā-  
 35 ṇāṃ saṃyoga-viyoga-bhogā-'bhoga-rūpatayā puruṣe svīkārāt; pariṇāma-  
 rūpa-dharmāṇāṃ eva puruṣe pratiṣedhasyo 'ktatvād iti.

yathā sphaṭikeṣu lāuhitya-nīlimā-'di-dharmāṇāṃ āropitānāṃ api vy-  
 avasthā 'sti, tathā puruṣeṣv api buddhi-dharmāṇāṃ sukha-duḥkhā-'dīnāṃ

ṣarīrā-'di-dharmānām ca brāhmanya-kṣatriyatvā-'dīnām āropitānām api vyavasthā 'sti ṣāstreṣu; yathā Viṣṇupurāṇe:

“yathāi 'kasmin ghaṭā-'kāṣe rajo-dhūmā-'dibhir vṛte  
na ca sarve prayujyanta, evaṃ jīvāḥ sukhā-'dibhir” iti.

sā 'pi vyavasthāi 'kātmnye sati janmā-'di-vyavasthā-vad eva no 'pa- 6  
padyata ity āha:

**anya-dharmatve 'pi nā 'ropāt tat-siddhir, ekatvāt. 153.**

anya-dharmatve 'pi dharmānām sukhā-'dīnām āropāt puruṣe vyavasthā na sidhyati; āropā-'dhiṣṭhāna-puruṣasyāi 'katvād ity arthaḥ. ākāṣasyāi 'katve 'pi ghaṭā-'vacchinna-'kāṣānām ghaṭa-bhedena bhinnatayāu 'pādhika- 10  
dharma-vyavasthā ghaṭate. ātmatva-jīvatvā-'dikam tu no 'pādhy-avacchin-  
nasya; upādhi-viyoge ghāṭā-'kāṣa-nāṣa-vat tan-nāṣena “na jīvo mriyata”  
ity-ādi-ṣṛuti-virodha-prasaṅgāt; kiṃ tu kevala-cāitanyasye 'ti prāg evo  
'ktam. imām bandha-mokṣā-'di-vyavasthā-'nupapattiṃ sūkṣmām abud-  
dhvāi 'vā 'dhuṇikā vedānti-bruvā upādhi-bhedena bandha-mokṣa-vyava- 15  
sthām āikātmye 'py āluḥ. te 'py etena nīrastāḥ. ye 'pi tad-ekadeśina  
imām evā 'nupapattiṃ paśyanta upādhi-gata-cit-pratibimbānām eva bandhā-  
'dīny āhuḥ, te tv atī 'va bhrāntāḥ; uktād bhedā-'bhedā-'di-vikalpā-'sahatvā-  
'di-doṣāt; “antaḥkaraṇasya tad-ujjvalitatvād” ity atro 'kta-doṣāc ca.

kiṃ ca Vedānta-sūtre kvā-'pi sarvā-'tmanām atyantāi-'kyaṃ no 'ktam 20  
asti; praty-uta “bheda-vyapadeṣūc cā 'nyaḥ,” “adhikam tu bheda-nirde-  
śāt,” “aṅṣo nānā-vyapadeṣād” ity-ādi-sūtrair bheda uktaḥ. ata ādhuni-  
kānām avaccheda-pratibimbā-'di-vādā apasiddhāntā eva; sva-ṣāstrā-'nukta-  
samdigdhā-'rtheṣu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-  
ādikam Brahma-mīmāṃsā-bhāṣye pratipāditam asmābhiḥ. 25

« nanv evam puruṣa-nānātve sati

“eka eva hi bhūtā-'tmā bhūte-bhūte vyavasthitaḥ;  
ekadhā bahudhā cāi 'va dr̥ṣyate jala-candra-vat.”  
“nityaḥ sarva-gato hy ātmā kūṣastho doṣa-varjitaḥ;  
ekaḥ sa bhidyate śaktyā māyayā, na svabhāvata ” 30

ity-ādyāḥ ṣṛuti-smṛtaya ātmāi-'katva-pratipādikā no 'papadyanta? » iti.  
tatrā 'ha:

**nā 'dvāita-ṣṛuti-virodho, jāti-paratvāt. 154.**

ātmāi-'kya-ṣṛutīnām virodhas tu nā 'sti; tāsām jāti-paratvāt. jātiḥ  
sāmānyam eka-rūpatvaṃ, tatrāi 'vā 'dvāita-ṣṛutīnām tātparyāt; na tv 35  
akhaṇdatve, prayojanā-'bhāvād ity arthaḥ. jāti-ṣabdasya cāi 'karūpatā-  
'rthakatvam uttara-sūtrāl labhyate.

yathā-ṣruta-jāti-ṣabdasyā 'dare "ātmā vā idam eka evā 'gra āsīt," "sad eva, sāumye, 'dam agra āsīt, ekam evā 'dviṭīyam" ity-ādy-advāita-ṣrutya-upapādakatayāi 'va sūtram vyākhyeyam.

jāti-paratvāt, vijātiya-dvāita-niśedha-paratvād ity arthaḥ. tatrā 'dya-  
5 vyākhyāyām ayam bhāvaḥ. ātmāi-'kya-ṣrutī-smṛtiṣv ekā-'di-ṣabdāḥ cid-  
ekarūpatā-mātra-parāḥ, bheda-'di-ṣabdāḥ ca vāidharma-lakṣaṇa-bheda-  
parāḥ ;

"eka evā 'tmā mantavyo jāgrat-svapna-susuptiṣu ;  
sthāna-traya-vyatītasya punar janma na vidyate "

10 ity-ādi-vākyeṣv ekarūpā-'rthatvā-'vaṇyakatvāt ; anyathā 'vasthā-traye 'py  
ātmana ekatā-mātra-jñānena sthāna-traya-vyatīta-ṣabdo-'ktāyā avasthā-  
trayā-'bhīmāna-nivṛtter asambhavāt ; tathāi 'ka-ūpatā-pratipādanenāi 'va  
nikhilo-'pādhi-vivekena sarvā-'tmanāṃ svarūpa-bodhana-sambhavāc ca. na  
hy anyathā. nirdharmakam ātma-svarūpaṃ viṣiṣya Brahmanā 'pi ṣabdena  
15 sāṅsūt pratipādayitum ṣakyate ; ṣabdanām sāmānya-mātra-gocaratvāt.  
ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipāдите tad-upa-  
patty-arthaṃ ṣiṣyaḥ svayam eva tāvad vivecayati, yāvan nirviṣeṣe ṣabdā-  
'gocare svarūpe paryavasyati 'ti. tataḥ ca niḥṣeṣā-'bhīmāna-nivṛtṭyā kṛta-  
kṛtyo bhavati. yadi punar advāita-vākyāny akhaṇḍatā-mātra-parāṇi syus,  
20 tarhi lebhyo nā 'bhīmāna-nivṛtṭiḥ sambhavati ; ākāṣe vividha-ṣabda-vad  
akhaṇḍe 'py ātmani sukha-duḥkha-tad-abhāvā-'dīnām avacchedaka-bhedāir  
upapatteḥ. ekasyāi 'va vākyasyā 'khaṇḍatvā-'vāidharmyo-'bhaya-paratve  
ca vākyā-bhedo 'khaṇḍatā-paratva-kalpanāyām phalā-'bhāvaḥ ca ; avāidhar-  
mya-jñānād eva sarvā-'bhīmāna-nivṛtṭeḥ. ato 'dvāita-vākyāni nā 'khaṇḍatā-  
25 parāṇi ; nyāyā-'nugraheṇa balavatībhīr bheda-grāhaka-ṣrutī-smṛtibhīr viro-  
dhāc ca. kiṃ tv avāidharmya-lakṣaṇā-'bheda-parāṇy eva : sāmāya-bodhaka-  
ṣrutī-smṛtibhīr eka-vākyatvāt ; "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti.  
tatra sāmye ṣrutayaḥ

30 "yatho 'dakaṃ ṣuddhe ṣuddham āsiktāṃ tādṛg eva bhavati,  
evam muner vijānata ātmā bhavati, Gāutama,"

"nirāñjanaḥ paramaṃ sāmāyam upāiti" 'ty-ādyāḥ ; smṛtayaḥ ca

"jyotir ātmani nā 'nyatra ; sarva-bhūteṣu tat samam,  
svayaṃ ca ṣakyate draṣṭum su-samūhita-cetasā."

"yāvan ātmani bodhā-'tmā, tāvan ātmā parā-'tmani ;

35 ya evaṃ satataṃ veda, jana-stho 'pi na muhyati "

'ty-ādyāḥ. ukta-ṣrutāu mokṣa-daṣāyām api bheda-ghaṭita-sāmāya-vacanāt  
svarūpa-bhedo 'py ātmanām astī 'ti siddham. avāidharmyā-'bheda-paratvaṃ  
cā 'sman-mate "Viṣṇur ahaṃ, Ṣivo 'ham" ity-ādi-vākyānām mantavyam.  
na tu "tat tvam asy," "aham brahmā 'smī" 'ty-ādi-vākyānām api ; tatra

sāṃkhya-mate pralaya-kālīnasya pūrṇā-'tmana' eva tad-ādi-padā-'rthatayā  
<nitya-çuddha-muktas tvam aśi> 'ty-ādi-yathā-çrutasya tādṛça-vākyā-'rtha-  
tvāt.

yadi tu sargā-'dy-utpanna-puruṣo Nārāyaṇā-'khyā eva tat-padā-'rthas,  
tadā "tat tvam aśi" 'ty-ādi-vākyānām apy avāidharmyā-'rthakatāi 'vā 'stu. 6

«nanu prayojanā-'bhāvān na bheda-paratvaṃ çrutīnām sambhavatī»  
'ti cen, na; mokṣo-'papādanasyāi 'va prayojanatvāt; sṛṣṭi-saṃhārayoḥ  
pravāha-rūpeṇā 'nucchedāt tasyāi 'kye mokṣā-'nupapatteḥ. «athāi 'vam  
ātma-bhedasya loka-siddhatayā na tat-paratvaṃ çrutīnām ghaṭata» iti.  
māi 'vam; lāghava-tarkenā 'kāça-vad ātmany ekatvasyā 'numānataḥ pra-  
saktasya çruty-ādibhir niṣedhāt; sva-para-cāitanyayor bhedasya cā 'praty-  
akṣatvāt; dehā-'diṣv evā 'nubhavāt. "ya etasminn udaram antaram kurute,  
'tha tasya bhayam bhavati" 'ty-ādi-bheda-nindā tu vāidharmya-vibhāgā-  
'nyatara-lakṣaṇa-bheda-pare 'ti.

«nanv evam uktānām pratibimbā-'vaccheda-çrutīnām kā gatiḥ?» iti 15  
ced, ucyate: aneka-tejomayā-'ditya-maṇḍala-vad anekā-'tmamayam api cid-  
āditya-maṇḍalam eka-rasam avibhaktam eka-piṇḍī-kṛtya tasya kīraṇa-vat  
svā-'ñça-bhūtāir asaṃkhya-puruṣair asaṃkhyo-'pādhiṣv asaṃkhya-vibhāga  
eva pratibimbā-'di-dṛṣṭāntāiḥ pratipādyate, vibhāga-lakṣaṇā-'nyatvasyā  
vācā-'rambhāṇa-mātratvam bodhayitum, na punar akhaṇḍatvam; 20

"vāyur yathāi 'ko bhuvanam praviṣṭo rūpaṃ-rūpaṃ pratirūpo babhūve"  
'ty-ādi-sāñça-dṛṣṭānta-çrutīnām nyāyā-'nugraheṇa balavattvād iti. tathā  
ca smaryate:

"yasya sarvā-'tmakatve 'pi khaṇḍyate nāi 'ka-piṇḍate" 'ti.

Brahma-mīmāṃsāyāṃ tu nityā-'bhivyakte parame-'çvara-cūitanye 'ñyeṣāṃ 25  
laya-rūpā-'vibhāgeṇā 'py advāitam uktam "avibhāgo vacanād" iti sūtreṇe  
'ti. adhikāṃ tu Brahma-mīmāṃsā-bhāṣye proktam asmābhir iti dik.

sūtrasya dvitīya-vyākhyāyāṃ tv ayam bhāvaḥ. pralaya-kāle puruṣa-  
vijātīyaṃ sarvam evā 'sat; artha-kriyā-kāritvā-'bhāvāt. puruṣāṇām kūṭa-  
sthatvenā 'rtha-kriyāi 'vā 'prasiddhe 'ti; ataḥ sarga-kāla iva pralaye 'pi 30  
sattvam. atas tadā 'tmanām vijātīya-dvāita-rāhityam. tathā sarga-kāle  
'pi kūṭasthatva-rūpa-pāramārthika-sattvaṃ, nā 'nyatre 'ti vijātīya-dvāita-  
rāhityāt sarga-kālīnā-'dvāita-çrutayo 'py upapannā iti.

«nanv ātmana ekatva-vad eka-rūpatvam api nānā-rūpatā-pratyakṣeṇa  
viruddham; tat katham uktam "jāti-paratvād" ?» iti. tatrā 'ha: 35

**vidita-bandha-kāraṇasya dṛṣṭyā 'tad-rūpaṃ. 155.**

viditaṃ spaṣṭhaṃ bandha-kāraṇam aviveko yatra, tasya dṛṣṭyāi 'va  
puruṣeṣv a-tadrūpaṃ rūpa-bheda ity arthaḥ. ato bhrānta-dṛṣṭyā na rūpa-  
bheda-siddhir iti.

«nanu tathā 'py anupālambhād eka-rūpatvā 'bhāvaḥ setsyati.» tatrā 'ha :

**nā 'ndhā-'dr̥ṣṭyā cakṣuṣmatām anupālambhaḥ. 156.**

anupālambha evā 'siddhaḥ ; ajñāir adarṣane 'pi jñānibhir eka-rūpatva-  
5 sya darṣanād ity arthaḥ.

advāita-ṣṛuty-anupapattim samādhāyā 'khaṇḍā-'dvāite bādhakā-'ntaram āha :

**Vāmadevā-'dir mukto, nā 'dvāitam. 157.**

Vāmadevā-'dir mukto 'sti, tathā 'pī 'dānīm bandhaḥ svasminn anu-  
10 bhava-siddhaḥ ; ato nā 'khaṇḍā-'tmā-'dvāitam ity arthaḥ.

“sa cā 'pi jāti-smaraṇā-'pta-bodhas tatrāi 'va jaṇmany apavargam āpe ”

'ty-ādi-vākya-ṣata-virodhaḥ ce 'ti ṣeṣaḥ. na cāi «'vam bandha-mokṣāv  
upādher eve» 'ty avagantavyam ; ṣṛuti-smṛti-siddhānta-virodhāt ; (duḥ-  
kham mā bhuñjīye) 'ti kāmānā-darṣanena puruṣa-mokṣasyāi 'va mokṣā-  
15 'khyā-parama-puruṣārthatvāc ca ; upādher duḥkha-hānasya ca tādarthiyena  
paramparayāi 'va puruṣārthatvāt, putrā-'di-vad iti.

yad apy ādhunikāir māyā-vādibhir ucyate : «advāita-ṣṛuti-virodhād  
bandha-mokṣa-śṛṣṭi-samhārā-'di-ṣṛutayo bādhyanta» iti, tad apy asat ; mok-  
ṣā-'khyā-phalasyā 'pi ṣṛavaṇa-kāla evā 'bhāva-niṣeṣe ṣṛavaṇo-'ttaram  
20 mananā-'di-vidher ananuṣṭhāna-lakṣaṇā-'pramāṇya-prasaṅgāt ; prapañcā-  
'ntargatasya vedāntasyā 'py advāita-ṣṛutyā bādhe vedāntā-'vagate 'py  
advāite punaḥ saṃcayā-'patteḥ ca, svūpa-vākyaśya jāgrati bādhe tad-vākya-  
'rthe punaḥ saṃcaya-vat. kiṃ ca “mithyā-buddhir nāstikate” 'ty Anuṣā-  
sanād dharmā-'diṣu svūpa-van mithyā-'dr̥ṣṭayo bāuddha-prabhedā eva sām-  
25 vṛtika-ṣabdena prapañcasyā 'vidyikatāyāc ca tāir abhyupagamād iti dik.

«nanu Vāmadevā-'der api parama-mokṣo na jāta ity abhyupeyam.»  
tatrā 'ha :

**anādāv adya yāvad abhāvād bhaviṣyad apy evam. 158.**

anādāu kāle 'dya yāvac cen mokṣo na jātaḥ kasyā-'pi, tarhi bhaviṣyat-  
30 kālo 'py evam mokṣa-ṣūnya eva syāt ; samyak-sādhana-'nuṣṭhānasyā 'viṣe-  
ṣād ity arthaḥ.

tatra prayogam apy āha :

**idānīm iva sarvatra nā 'tyanto-'cchedaḥ. 159.**

sarvatra kāle bandhasyā 'tyanto-'cchedaḥ kasyā-'pi puṃso nā 'sti, var-  
35 tamāna-kāla-vad ity anumānam sambhaved ity arthaḥ.

puruṣāṇām yad eka-rūpatvam ekatva-pratipādaka-ṣṛuty-arthā-'vadhāri-  
taṃ, tat kim mokṣa-kāle kim sarvadāi 've 'ty ākāṅkṣāyām āha :

**vyāvṛtto-'bhaya-rūpaḥ. 160.**

sa ca puruṣo vyāvṛtto-'bhaya-rūpo, vyāvṛtto nivṛtto rūpa-bhedo yasmāt, tathe 'ty arthaḥ. ṣṛuṭi-smṛtī-nyāyebhyaḥ sadāi 'ka-rūpatā-siddher iti ṣeṣaḥ. tad uktam :

“ bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā ;  
ramamāṇo guṇeṣv asyā < mamā 'ham > iti badhyata ” iti,  
“ jagad-ākhyā-mahā-svapne svapnāt svapnā-'ntaraṃ vrajati  
rūpaṃ tyajati no ṣāntam brahma ṣāntatva-brñhitam ” iti ca.

5

« nanu sāksitvasyā 'nityatvāt puruṣāṇaṃ katham sadāi 'ka-rūpatvam ? »  
tatrā 'ha :

10

**sākṣāt-sambandhāt sāksitvam. 161.**

puruṣasya yat sāksitvam uktam, tat sākṣāt-sambandha-mātrāt; na tu pariṇāmata ity arthaḥ. sākṣāt-sambandhena buddhi-mātra-sākṣitā 'vagam-yate “ sākṣād draṣṭari samjñāyam ” iti sāksī-ṣabda-vyutpādanāt. sākṣād-draṣṭṛtvaṃ cā 'vyavadhānena draṣṭṛtvaṃ. puruṣe ca sākṣāt-sambandhaḥ 15  
sva-buddhi-vṛtter eva bhavati; ato buddher eva sāksī puruṣo, 'nyeṣāṃ tu draṣṭṛ-mātram iti ṣāstriyo vibhāgaḥ. jñāna-niyāmakaḥ cā 'rthā-'kūratā-sthānīyaḥ pratibimba-rūpa eva sambandho, na tu saṃyoga-mātram, atiprasaṅgād ity asakṛd āveditam. Viṣṇv-ādeḥ sarva-sāksitvaṃ tv indriyā-'di-vyavadhānā-'bhāva-mātreṇa gaurāṇam.

20

akṣa-sambandhāt sāksitvam iti pāṭhe t' akṣam atra buddhiḥ, karaṇatva-sāmānyāt. tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthaḥ.

ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viṣeṣāv āha sūtrābhyām :

**nitya-muktatvam. 162.**

25

sadāi 'va puruṣasya duḥkhā-'khyā-bandha-ṣūnyatvam; duḥkhā-'der buddhi-pariṇāmatvād ity arthaḥ. puruṣārthas tu duḥkha-bhoga-nivṛttih pratibimba-rūpa-duḥkha-nivṛttir ve 'ty uktam eva.

**āudāsīnyam ce 'ti. 163.**

āudāsīnyam akartṛtvaṃ. tena cā 'nye 'pi niṣkāmatvā-'daya upalak-  
ṣaṇīyāḥ; “ kāmāḥ saṃkalpo vicikitsā ṣṛaddhā 'ṣṛaddhā dhṛtīr adhṛtīr hrīr  
dhīr bhīr ity etat sarvam mana eve ” 'ti ṣṛuteḥ. — iti-ṣabdaḥ puruṣa-dharma-  
pratipādana-samāptāu.

« nanv evam prakṛti-puruṣayor anyo-'nyam vāidharmyeṇa viveke  
siddhe puruṣasya kartṛtvaṃ buddher api ca jñātṛtvaṃ ṣṛuṭi-smṛtyor ucyā-  
mānaṃ katham upapadyeyātām ? » tatrā 'ha :

35



**uparāgāt kartṛtvam, cit sām̐nidhyāc—cit sām̐nidhyāt. 164.**

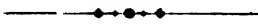
atra yathā-yogyam anvayaḥ: puruṣasya yat kartṛtvam, tad buddhy-uparāgāt; buddheḥ ca yā cittā, sā puruṣa-sām̐nidhyāt; etad ubhayaṃ na vāstavam ity arthaḥ. yathā 'gny-ayasoh parasparaṃ saṃyoga-viṣeṣāt  
5 paraspara-dharma-vyavahāra āpādhiko, yathā vā jala-sūryayoh saṃyogāt paraspara-dharmā-'ropas, tathāi 'va buddhi-puruṣayor iti bhāvaḥ. etac ca Kārikayā 'py uktam:

“tasmāt tat-saṃyogād acetanaṃ cetanāvad iva liṅgam,  
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna” iti.

10 cit-sām̐nidhyād iti dvilī-pātho 'dhyāya-samāpti-sūcanā-'rthaḥ.

heya-hāne taylor hetū iti vyūhā yathā-kramam  
catvūrah cāstra-mukhyā-'rthā adhyāye 'cmin prapañcitāḥ.  
saṃkṣipta-sāṃkhya-sūtrāṇām arthasyā 'tra prapañcanāt  
cāstrāṃ yoga-vad eve 'dāni Sāṃkhya-pravacanā-'bhidham.

15 iti Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye viṣayā-  
'dhyāyaḥ prathamah.



cāstrasya viṣayo nirūpitaḥ. sūmpratam puruṣasyā 'parināmitvo-'pa-  
pādanāya prakṛtiḥ sṛṣṭi-prakriyām ati-vistareṇa dvitīyā-'dhyāye vakṣyati.  
tatrāi 'va pradhāna-kāryāṇām svarūpaṃ vistarato vaktavyaṃ, tebhyo 'pi  
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“vikāram prakṛtiṃ cāi 'va puruṣaṃ ca sanātanaṃ  
yo yathāvad vijñānāti, sa vitṛṣṇo vinucyata”

iti Mokṣadharmā-'diṣu trayāṇām eva jñeyatva-vacanam. tatrā 'dāv aceta-  
nāyāḥ prakṛter niṣprayojana-sraṣṭṛtve muktasyā 'pi bandha-prasaṅga ity  
25 āçayena jagat-sarjane prayojanaṃ āha:

**vimukta-mokṣā-'rthaṃ svārthaṃ vā pradhānasya. 1.**

kartṛtvam iti pūrvā-'dhyāya-ṣeṣa-sūtrād anuṣajyate. svabhāvato duḥ-  
kha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duḥkha-mokṣā-'rtham  
pratibimba-sambandhena duḥkha-mokṣā-'rthaṃ vā pradhānasya jagat-kartṛ-  
30 tvam; athavā svārthaṃ, svasya pāramārthika-duḥkha-mokṣā-'rtham ity  
arthaḥ. yady api mokṣa-vad bhogo 'pi sṛṣṭeḥ prayojanaṃ, tathā 'pi  
mukhyatvān mokṣa evo 'ktaḥ.

«nanu mokṣā-'rthaṃ cet sṛṣṭis, tarhi sakṛt-sṛṣṭyāi 'va mokṣa-sambhave  
punaḥ-punaḥ sṛṣṭir na syād?» iti. tatrā 'ha:

**viraktasya tat-siddheḥ. 2.**

nāi 'kadā sṛṣṭer mokṣaḥ, kiṁ tu bahuḥ janma-marāṇa-vyādhy-ādivividha-duḥkheṇa bhṛgaṁ taptasya; tataḥ ca prakṛti-puruṣayor viveka-khyātyo 'tpanna-para-vāirāgyasyai 'va mokṣo-'tpatti-siddher ity arthah.

**sakṛt-sṛṣṭyā vāirāgyā-'siddhāu hetum āha :**

5

na çravaṇa-mātrāt tat-siddhir, anādi-vāsanāyā balavattvāt. 3.

ṣṛavaṇam api bahu-janma-kṛta-puṇyena bhavati. tatṛā 'pi ṣṛavaṇa-  
 mātṛān na vāirāgya-siddhiḥ, kiṃ tu sāksāt-kārāt. sāksāt-kāraḥ ca jhaṭiti  
 na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kiṃ tu yoga-niṣṭhayā.  
 yoge ca pratibandha-bāhulyam ity ato bahu-janmabhir eva vāirāgyam 10  
 mokṣaḥ ca kadā-cit kasya-cid eva sidhyati 'ty arthah.

**sṛṣṭi-pravāhe hetv-antaram āha :**

**bahu-bhrtya-vad vā pratyekam. 4.**

yathā gṛha-sthānām pratyekam bahavo bhartavyā bhavanti strī-putrā-  
'di-bhedena, evaṁ sattvā-'di-guṇānām api 'pratyekam asaṁkhyā-puruṣā 15  
vimocanīyā bhavanti. ataḥ kiyat-puruṣa-mokṣe 'pi puruṣā-'ntara-mocanā-  
'rtham sṛṣṭi-pravāho ghaṭate; puruṣānām ānantyād ity arthaḥ. tathā ca  
Yoga-sūtram: "kṛtā-rtham prati naṣṭam apy anaṣṭam tad anyā-sādhāraṇa-  
tvād" iti.

« nanu prakṛter eva sraṣṭṛtvam katham ucyate ; “ tasmād vā etasmād 20  
ātmana ākāṣaḥ sambhūta ” iti ṣṛṭyā puruṣasyā 'pi sraṣṭṛtva-siddher? »  
iti. tatrā 'ha :

**prakṛti-vāstave ca puruṣasyā 'dhyāsa-siddhiḥ. 5.**

prakṛtāu sraṣṭṛtvaśya vastutve ca siddhe puruṣaśya sraṣṭṛtvā-'dhyāsa  
eva ḡṛutiṣu sidhyati; upāsanāyām eva ḡṛutes tātparyāt; "ajām ekām" ity- 25  
ādi-ḡṛuty-antareṇa prakṛteḥ sraṣṭṛtva-siddheḥ; pumsām kūṭastha-cin-mā-  
trata-bodhaka-ḡṛuty-antara-virodhāc ce 'ty arthaḥ. ayam cā 'dhyāsa upa-  
cāra-rūpo loka siddha evā 'sti. yathā sva-ḡaktiṣu yodheṣu vartamānāu  
jaya-parājayāu rājany upacaryete, tathā sva-ḡaktāu prakṛtāu vartamānaḥ  
sraṣṭṛtvā-'dikam ḡaktimatsu puruṣeṣū 'pacaryate, ḡakti-ḡaktimad-abhedāt. 30  
tad uktam Kāurme:

“çakti-çaktimator bhedaṃ paçyanti paramā-rthataḥ,  
abhedam cā ’nupaçyanti yoginas tattva-cintakā” iti.

bhedam anyo-'nyā-'bhāvam abhedam cā 'vibhāga-rūpaṃ prakṛty-ādi-tattvo-  
'pāsakāḥ paçyantī 'ty arthaḥ. tayoç co 'dāharaṇam "athā 'ta ādeço: ne 35  
'ti ne 'tī" 'ty-ādi-çrutiḥ, "ātināi 've 'dam sarvam" ity-ādi-çrutiç ce 'ti  
bhāvah.

« nanv evam prakṛtāv' api sraṣṭṛtvam vāstavam iti kuto 'vadhṛtam; sṛṣṭeḥ svapnā-'di-tulyatāyā api ḡraṇāḍ? » iti. tatrā 'ha:

**kāryatas tat-siddheḥ. 6.**

kāryānām artha-kriyā-kāritayā vāstavatvena kāryata eva dharmi-grā-  
5 haka-pramāṇena prakṛter vāstava-sraṣṭṛtva-siddher ity arthaḥ. svapnā-'di-  
tulyatā-ḡrutayas tv anityatā-rūpā-'sattvā-'ṇa-mātre puruṣā-'dhyastatvā-'ṇce  
vā bodhyāḥ; anyathā sṛṣṭi-pratipādaka-ḡruti-virodhāt; svapna-padārthānām  
api manāḥ-pariṇāmatvenā 'tyantā-'sattā-virahāc ce 'ti.

« nanu prakṛteḥ svārthatva-pakṣe mukta-puruṣam praty api sā pra-  
10 varteta. » tatrā 'ha:

**cetano-'ddeḡān niyamaḥ, kaṇṭaka-mokṣa-vat. 7.**

citī samjñāna iti vyutpattyā cetano 'trā 'bhijñāḥ. — yathāi 'kam eva  
kaṇṭakam yaḡ cetano 'bhijñas tasmāḍ eva mucyate, tam praty eva duḡkhā-  
'tmakam na bhavaty, anyān prati tu bhavaty eva, tathā prakṛtir api cetanāḍ  
15 abhijñāt kṛtā-'rthāḍ eva mucyate, tam praty eva duḡkhā-'tmikā na bhavaty,  
anyān anabhijñān prati tu duḡkhā-'tmikā bhavaty eve 'ti niyamo vyavasthe  
'ty arthaḥ. etena svabhāvato badhlīyā api prakṛteḥ sva-mokṣo ghaṭata  
ity ato na mukta-puruṣam prati pravartata iti.

« nanu puruṣe sraṣṭṛtvam adhyasta-mātram iti yad uktam, tan na  
20 yuktam; prakṛti-saṃyogena puruṣasyā 'pi mahad-ādi-pariṇāmāu-'cityāt.  
drṣṭo hi prthivy-ādi-yogena kāṣṭhā-'deḥ prthivy-ādi-sadṡḡaḥ pariṇāma » iti.  
tatrā 'ha:

**anya-yoge 'pi tat-siddhir nā 'ñjasyenā, 'yo-dāha-vat. 8.**

prakṛti-yoge 'pi puruṣasya na sraṣṭṛtva-siddhir āñjasyena sāksāt.  
25 tatra drṣṭānto 'yo-dāha-vat; yathā 'yaso na dagdhṛtvam sāksād asti, kim  
tu sva-saṃyuktā-'gni-dvārakam adhyastam eve 'ty arthaḥ. ukta-drṣṭānte  
tū 'bhayōḥ pariṇāmaḥ pratyakṣa-siddhatvāḍ isyate, saṃdigdha-sthale tv  
ekasyāi 'va pariṇāmeno 'papattāv ubhayōḥ pariṇāma-kalpane gāuravam;  
anyathā japā-saṃyogāt sphaṭikasya rāga-pariṇāmā-'patter iti.

30 sṛṣṭeḥ phalam mokṣa iti prāḡ uktam; idānīm sṛṣṭer mukhyaṃ nimitta-  
kāraṇam āha:

**rāga-virāḡayor yogaḥ sṛṣṭiḥ. 9.**

rāḡe sṛṣṭir, vāirāḡye ca yogaḥ, svarūpe 'vasthānam, muktir iti yāvat,  
athavā citta-vṛtti-nirodha ity arthaḥ. tathā cā 'nvaya-vyatirekābhyām  
35 rāḡaḥ sṛṣṭi-kāraṇam ity āḡayaḥ. tathā ca ḡrutir api Brahmā-'di-rūpām  
vividha-karma-gatim uktvā 'ha: « iti nu kāmayamāno, 'thā 'kāmayamāno,

yo 'kāmo niṣkāma āpta-kāma ātma-kāmo, na tasya prāṇa utkrāṃanti" 'ti, rāga-vairāgye api prakṛti-dharmāv eva.

itaḥ paraṃ sṛṣṭi-prakriyāṃ vaktum ārabhate :

**mahad-ādi-krameṇa pañca-bhūtānām. 10.**

sṛṣṭir iti pūrva-sūtrād anuvartate. yady apy "etasmād ātmana ākāṣaḥ 5 sambhūta" ity-ādi-ṣrutāv ādāv eva pañca-bhūtānām sṛṣṭiḥ ḥṛyate, tathā 'pi mahad-ādi-krameṇai 'va pañca-bhūtānām sṛṣṭir iṣṭe 'ty arthaḥ. teja-ādi-sṛṣṭi-ṣrutāu gagana-vāyu-sṛṣṭer āpūraṇa-vad ukta-ṣrutāv apy ādāu mahad-ādi-sṛṣṭiḥ pūraṇiye 'ti bhāvah. atra ca pramāṇaṃ ghaṭa-sṛṣṭi-vad 'antaḥkaraṇa-'tiriktā-'khila-sṛṣṭer antaḥkaraṇa-vṛtti-pūrvakatvā-'numānam. 10 kim ca

"etasmāḥ jāyate prāṇo manaḥ sarve-'ndriyāṇi ca kham vāyur jyotir āpaḥ ca pṛthivī viśvasya dhārini"

'ti ṣrutya-antara-stha-pāṭha-kramā-'nurodhena "sa prāṇam asṛjat, prāṇo chraddhām kham vāyur" ity-ādi-ṣrutya-antareṇa ca pañca-bhūta-sṛṣṭeḥ 15 prāṇ mahad-ādi-sṛṣṭir avadhāryata iti. prāṇaḥ cā 'ntaḥkaraṇasya vṛtti-bheda iti vakṣyati; ato 'syām ṣrutāu prāṇa eva mahat tattvam iti. tathā Vedānta-sūtram api mahad-ādi-krameṇai 'va sṛṣṭim vakti: "antarā vijñāna-manasī krameṇa tal-liṅgād" iti; sad-ākāṣayor madhye buddhi-manasī utpadyete iti krameṇe 'ty arthaḥ. manasī cā 'haṃkārasya praveṇa iti. 20

prakṛter eva sṛṣṭṛtvaṃ sva-mokṣā-'rtham, tasyā nityatvāt; mahad-ādīnām tu sva-sva-vikāra-sṛṣṭṛtvaṃ na sva-mokṣā-'rtham, anityatvād iti viśeṣam āha :

**ātmā-'rthatvāt sṛṣṭer nāi 'śām ātmā-'rtha ārambhah. 11.**

eśām mahad-ādīnām sṛṣṭṛtvasyā 'tmā-'rthatvāt puruṣa-mokṣā-'rtha- 25 tvān na svārtha ārambhah sṛṣṭṛtvaṃ; vināṣitvena mokṣā-'yogād ity arthaḥ. para-mokṣā-'rthakatve cā 'vaṣyake puruṣa-mokṣā-'rthakatvam eva yuktaṃ, na prakṛti-mokṣā-'rthakatvam; tasyāḥ puruṣa-guṇatvād iti.

khaṇḍa-dik-kūlayoḥ sṛṣṭim āha :

**dik-kālāv ākāṣā-'dibhyah. 12.**

nityāu yāu dik-kālāu, tāv ākāṣa-prakṛti-bhūtāu prakṛter guṇa-viśeṣāv eva. ato dik-kālayor vibhutvo-'papattiḥ; "ākāṣa-vat sarva-guṇaḥ ca nitya" ity-ādi-ṣrutya-uktaṃ vibhutvaṃ cā 'kāṣasyo 'papannam. yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-samyogād ākāṣād utpadyete ity arthaḥ; ādi-ṣabdeno 'pādhi-grahaṇād iti. yady api tat-tad-upādhi-viśiṣṭā-'kāṣam 35 eva khaṇḍa-dik-kālāu, tathā 'pi viśiṣṭasyā 'tiriktatā-'bhyupagama-vādena vāiṣeṣika-naye crotṛasya kāryatā-vat tat-kāryatvam atro 'ktam.

idānīm “mahad-ādi-kramēṇe” ’ty uktān svarūpato dharmataḥ ca kramēṇa darśayati :

**adhyavasāyo buddhiḥ. 13.**

mahat-tattvasya paryāyo buddhir iti ; adhyavasāyaḥ ca niṣcayā-’khyas  
5 tasyā sādharmaṇi vṛttir ity arthaḥ. abheda-nirdeśas tu dharma-dharmy-  
abhedāt. asyāḥ ca buddher mahattvam sve-’tara-sakala-kārya-vyāpakatvān  
mahāi-’ṣvayāc ca mantavyam,

“savikārāt pradhānāt tu mahat tattvam ajāyata,  
mahān iti, yataḥ khyātir lokānām jāyate sade ”

10 ’ti smṛteḥ. “asya mahato bhūtasya niṣcavasitam etad yad Ṛgveda” ity-  
ādi-ṣṛuṭi-smṛtiṣu ca Hiranyagarbhe cetane ’pi mahān iti ṣabdo buddhy-  
abhimānitvenāi ’va ; yathā pṛthivy-abhimāni-ceṣṭne pṛthivī-ṣabdas, tadvat.  
evam eva Rudrā-’diṣv ahamkārā-’di-ṣabdo ’pi bodhyaḥ. prakṛty-abhimāni-  
devatām ārabhya sarveṣām eva bhūtā-’bhimāni-paryantānām devānām sva-  
15 sva-buddhi-rūpāḥ ca pratiniyato-’pādhayo mahat-tattvasyāi ’vā ’ñcā iti.

mahat-tattvasyā ’parān api dharmān āha :

**tat-kāryam dharmā-’di. 14.**

dharmā-jñāna-vāirāgyāi-’ṣvayāny api buddhy-upādānakāni, nā ’ham-  
kāra-’dy-upādānakāni ; buddher eva niratiṣaya-sattva-kāryatvād ity arthaḥ.

20 « nanv evam katham nara-paṇḍit-ādi-gatānām buddhy-añcānām adharma-  
prābalyam upapadyatām ? » tatrā ’ha :

**mahad uparāgād viparītam. 15.**

tad eva mahan mahat tattvam rajas-tamobhyām uparāgād viparītam  
kṣudram adharmā-’jñāna-’vāirāgyā-’nāiṣvarya-dharmakam api bhavati ’ty  
25 arthaḥ. etena < sarva eva puruṣa iṣvarā > iti ṣṛuṭi-smṛti-pravādo ’py upa-  
pāditāḥ ; sarvo-’pādhīnām svābhāvika-’ṣvayasya rajas-tamobhyām evā  
’varanād iti. « nanv evam dharmā-’dy-avasthānā-’rtham buddher api nitya-  
tvāt katham kāryate ? » ’ti cen, na ; prakṛty-añca-rūpe bījā-’vastha-mahat-  
tattve sattva-viṣeṣe karma-vāsanā-’dīnām avasthānāt tasyāi ’va jñāna-  
30 kāraṇā-’vasthāyām ānkura-vad utpatty-añgikūrāt. tathā cā ’kāṣa-vad eva  
nityā-’nityo-’bhaya-rūpā buddhiḥ. yathā ca kāraṇā-’vasthā-’kāṣe prakṛti-  
vyavahāra eva, nā ’kāṣa-vyavahāra, ākāṣa-liṅga-ṣabdā-’bhāvād, evam  
kāraṇā-’vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-liṅgā-’dhyava-  
sāyā-’dy-abhāvād iti.

35 mahat-tattvam lakṣayitvā tat-kāryam ahamkāram lakṣayati :

**abhimāno ’hamkāraḥ. 16.**

aham-karoti ’ty ahamkāraḥ kumbha-kāra-vad antaḥkāraṇa-dravyam.

sa ca dharma-dharmy-abhedād abhimāna ity ukto 'sādhāraṇa-vṛttitā-sūcanāya. buddhyā niçcita evā 'rthe 'haṃkāra-mamakārāu jāyete. ato vṛttyoḥ kārya-kāraṇa-bhāvā-'nusāreṇa vṛttimator api kārya-kāraṇa-bhāva unniyata iti prāg evo 'ktam. antaḥkaraṇam ekam eva bījā-'ūkura-mahā-vṛkṣā-'di-vad avasthā-traya-mātra-bhedāt kārya-kāraṇa-bhāvam āpadyata 5  
iti ca prāg evo 'ktam. ata eva Vāyu-Mātsyayor

“mano mahān matir Brahmā pūr buddhiḥ khyātir içvara”

iti mano-buddhyor eka-paryāyatvam uktam iti.

kramū-'gatam ahaṃkārasya kāryam āha :

**ekādaça-pañca-tanmātram tat-kāryam. 17.**

10

ekādaçe 'ndriyāṇi çāḍā-'di-pañca-tanmātram cū 'haṃkārasya kāryam ity arthaḥ. < mayā 'nene 'ndriyeṇe 'daṃ rūpā-'dikam bhoktavyam, idam eva sukha-sāadhanam > ity-ādy-abhimānād evā 'di-sargeṣv indriya-tad-viṣayo-'tpattyū 'haṃkāra indriyā-'di-hetuḥ; loka bhogā-'bhimānināi 'va rāga-dvārā bhogo-'pakaraṇa-karaṇa-darṇanāt; “rūpa-rāgād abhūc cakṣur” ity-ādinā 15  
Mokṣadharṇe Hiranyagarbhasya rāgād eva samaṣṭi-cakṣur-ādy-utpattis-  
maranāc ce 'ti bhāvaḥ. ataç ca bhūte-'ndriyayor madhye rāga-dharmakam mana evā 'dāv ahaṃkārad utpadyata iti viçeṣaḥ; tanmātrā-'dīnām rāga-kāryatvād iti.

atrā 'pi viçeṣam āha :

20

**sāttvikam ekādaçakam pravartate vāikṛtād ahaṃkārat. 18.**

ekādaçānām pūraṇam ekādaçakam manasā ṣoḍaça-'tma-gaṇa-madhye sāttvikam; atas tad-vāikṛtāt sāttvikā-'haṃkāraj jāyata ity arthaḥ. ataç ca rajasā-'haṃkārad daçe 'ndriyāṇi tāmasū-'haṃkāraç ca tanmātrāṇi 'ty avagantavyam; 25

“vāikārikas tāijasas ca tāmasas ce 'ty ahaṃ tridhā.

ahaṃ-tattvād vikurvāṇān mano vāikārikād abhūt,

vāikārikas ca ye devā, arthā-'bhivyañjanān yataḥ;

tāijasād indriyāṇy eva jñāna-karma-mayāni ca;

tāmaso bhūta-sūkṣmā-'dir, yataḥ kṣaiṇ, liṅgam ātmana” 30

ity-ādi-smṛtibhya eva nirṇayāt. ata eva Purāṇā-'dy-anusāreṇa Kārikāyām apy etad uktam :

“sāttvika ekādaçakah pravartate vāikṛtād ahaṃkārat,

bhūtā-'des tanmātraḥ, sa tāmasas, tāijasād ubhayaṃ” iti.

tāijasas rajasas; ubhayaṃ jñāna-karme-'ndriye.

35

«nanu “devatā-laya-çrutir” ity āgāmi-sūtre karaṇānām devān vak-  
ṣyati; tat katham Kārikayā 'pi devānām sāttvikā-'haṃkāra-kāryatvam no

'ktam » iti. ucyate: samaṣṭi-cakṣur-ādi-ṣarīraṇaḥ sūryā-'di-cetanā eva cak-  
 ṣur-ādi-devatāḥ ṣrūyante; ataḥ ca vyaṣṭi-karaṇānām samaṣṭi-karaṇāni devate  
 'ty eva paryavasyati. tathā ca vyaṣṭi-samaṣṭyor ekatā-'ṣayenā 'tra ṣāstre  
 devāḥ karaṇebhyo na prthaṇ nirdiṣyante. ataḥ samaṣṭi-'ndriyāṇi mano-  
 5 'pekṣayā 'lpa-sattvatvena rājasā-'hamkāra-kāryatvenai 'va nirdiṣṭāni.  
 smṛtiṣu ca vyaṣṭi-'ndriyā-'pekṣayā 'dhika-sattvatvena sāttvikā-'hamkāra-  
 kāryatayo 'ktāni 'ty avirodha ity avagantavyam. tad evam ahamkārasya  
 trāividhyān mahato 'pi tat-karaṇasya trāividhyam mantavyam;

“sāttviko rājasaḥ cāi 'va tāmasaḥ ca tridhā mahān”

10 iti smaraṇāt. trāividhyam cā 'nāyor vyakti-bhedād aṅga-bhedād ve 'ty  
 anyad etat.

ekādaṣe 'ndriyāṇi darṣayati:

**karmendriya-buddhindriyāir āntaram ekādaṣakam. 19.**

karmendriyāṇi vāk-pāṇi-pāda-pāyū-'pasthāni pañca, jñānendriyāṇi ca  
 15 cakṣuḥ-śrotra-tvag-rasana-ghrāṇā-'khyāni pañca. etair daṣabhiḥ sahā 'nta-  
 ram mana ekādaṣakam ekādaṣe-'ndriyam ity arthaḥ. indrasya saṃghāte-  
 'ṣvarasya karaṇam indriyam. tathā cā 'hamkāra-kāryatve sati karaṇatvam  
 indriyatvam iti.

indriyāṇām bhāutikatva-mataṁ nirākaroti:

20 **āhamkārikatva-ṣrutir na bhāutikāni. 20.**

indriyāṇi 'ti ṣeṣaḥ. āhamkārikatve ca pramāṇa-bhūtā ṣrutih kāla-  
 luptā 'py ācārya-vākyān Manv-ādy-akhlila-smṛtibhyaḥ cā 'numīyate. pra-  
 tyakṣā ṣrutir “aham bahu syām” ity-ādih. «nanv “annamayam hi,  
 sāumya, mana” ity-ādir bhāutikatve 'pi ṣrutir asti» 'ti cen, na; prakā-  
 25 ṣakatva-sāmyenā 'ntaḥkaraṇo-'pādānatvasyāi 'vo 'citātayā 'hamkārikatva-  
 ṣrutir eva mukhyatvāt; bhūtānām api Hiranyagarbha-saṃkalpa-janyatayā  
 'nnasya mano-janyatvāc ca. vyaṣṭi-mana-ādīnām bhūta-saṃśṛṣṭatayāi 'va  
 tiṣṭhatām bhūtebhyo 'bhivyakti-mātreṇa tu bhāutika-ṣrutir gāuṇī 'ti.

«nanu tathā 'py āhamkārikatva-nirṇayo na ghaṭate; “asya puruṣasyā  
 30 'gnim vāg apyeti, vātam prāṇaḥ, cakṣur ādityam” ity-ādi-ṣrutāu devatāsv  
 indriyāṇām laya-kathanena devato-'pādūnakatvasyā 'py avagamāt; kāraṇa  
 eva hi kāryasya laya » ity ācāṅkyā 'ha:

**devatā-laya-ṣrutir nā 'rambhakasya. 21.**

devatāsu yā laya-ṣrutih, sā nā 'rambhakasya nā 'rambhaka-ṣayini  
 35 'ty arthaḥ; anārambhake 'pi bhū-tale jala-bindor laya-darṣanāt; anāram-  
 bhakeṣv api bhūteṣv ātmano laya-ṣravaṇāc ca. “vijñāna-ghana evāi

'tebhyo bhūtebhyah samutthāya tāny evā 'nuvinaṣyati' 'ty-ādi-ṣrutāv iti bhāvaḥ.

indriyā-'ntargatam mano nityam iti kecit. tat pariharati:

**tad-utpatti-ṣruter vināṣa-darṣanāc ca. 22.**

teṣāṃ sarveṣāṃ eve 'ndriyāṇāṃ utpattir asti;

5

“etasmāj jāyate prāṇo manaḥ sarve-'ndriyāṇi ce”

'ty-ādi-ṣruteḥ; vṛddhā-'dy-avasthāsu cakṣur-ādinām iva manaso 'py apa-  
cayā-'dinā vināṣa-nirṇayāc ce 'ty arthaḥ. tathā co 'ktam:

“daṣakena nivartante manaḥ sarve-'ndriyāṇi ce” 'ti.

manaso nityatva-vacanāni ca prakṛty-ākhyā-bīja-parāṇi 'ti.

10

golaka-jātam eve 'ndriyam iti nāstika-matam apākaroti:

**atīndriyam indriyam, bhrāntānām adhiṣṭhānam. 23.**

indriyam sarvam atīndriyam, na tu pratyakṣam; bhrāntānām eva  
tv adhiṣṭhānam golakam tādātmyene 'ndriyam ity arthaḥ. — adhiṣṭhānam  
ity eva pāṭhaḥ.

15

ekam eve 'ndriyam ṣakti-bhedād vilakṣaṇa-kārya-kārī 'ti matam  
apākaroti:

**ṣakti-bhede 'pi bheda-siddhāu nāi 'katvam. 24.**

ekasyāi 've 'ndriyasya ṣakti-bheda-svīkāre 'pī 'ndriya-bhedaḥ sidhyati;  
ṣaktīnām apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthaḥ.

20

«nanv ekasmiād ahamkārān nūnāvidhe-'ndriyo-'tpatti-kalpanāyām  
nyāya-virodhaḥ.» tatrā 'ha:

**na kalpanā-virodhaḥ pramāṇa-dṛṣṭasya. 25.**

sugamam.

ekasyāi 'va mukhye-'ndriyasya manaso 'nye daṣa ṣakti-bhedā ity āha: 25

**ubhayā-'tmakam manaḥ. 26.**

jñāna-karme-'ndriyā-'tmakam mana ity arthaḥ.

ubhayā-'tmakam ity asyā 'rtham svayam vivṛṇoti:

**guṇa-pariṇāma-bhedān nānātvam, avasthā-vat. 27.**

yathāi 'ka eva naraḥ saṅga-vaṣṇān nānātvam bhajate, kāmīnī-saṅgāt  
kāmuko, virakta-saṅgād virakto, 'nya-saṅgāc cā 'nya, evam mano 'pi cakṣur-  
ādi-saṅgāc cakṣur-ādy-ekībhāvena darṣanā-'di-vṛtti-viṣiṣṭatayā nānā bhavati.  
tatra hetur guṇe 'ty-ādi; guṇānām sattvā-'dīnām pariṇāma-bhedeṣu sām-  
arthyād ity arthaḥ. etac cā “'nyatra-manā abhūvan, nā 'ṣṛāṣam” ity-

30



ādi-ṣṛuti-siddhāc cakṣur-ādīnāṃ manah-saṃyogaṃ vinā vyāpārā-’kṣamatvād anumīyate.

jñāna-karme-’ndriyayor viṣayam āha :

**rūpā-’di-rasa-malā-’nta ubhayoḥ. 28.**

- 5 anna-rasānām malaḥ puriṣā-’dih. tathā ca rūpa-rasa-gandha-sparṣa-  
 ṣabdā vaktavyā-’dātavya-gantavyā-’nandayitavyo-’tsraṣṭavyāḥ co ’bhayor  
 jñāna-karme-’ndriyayor daṣa viṣayā ity arthaḥ. ānandayitavyaṃ co ’pa-  
 sthasyo ’pasthā-’ntaram ; upasthasya hy upasthā-’ntaraṃ viṣaya iti.

- yasye ’ndrasya\* yeno ’pakāreṇāi ’tānī ’ndriyāṇī ’ty ucyante, tad ubha-  
 10 yam āha :

**draṣṭṛtvā-’dir ātmanaḥ, karaṇatvam indriyāṇām. 29.**

- draṣṭṛtvā-’di-pañcakanī vaktṛtvā-’di-pañcakanī saṃkalpayitṛtvam cā  
 ’tmanaḥ puruṣasya ; darṣaṇā-’di-vṛttāu karaṇatvam tv indriyāṇām ity  
 arthaḥ. « nanu draṣṭṛtva-ṣṛotṛtvā-’dikam kadā-cid anubhave paryavasānāt  
 15 puruṣasyā ’vikāriṇo ’pi ghaṭatām ; vaktṛtvā-’dikam tu kriyā-mātram, tat  
 katham kṛtasthasya ghaṭatām ? » iti cen, na ; ayas-kānta-vat sāmūdhya-  
 mātrena darṣaṇā-’di-vṛtti-kartṛtvasyāi ’vā ’tra draṣṭṛtvā-’di-ṣabdā-’rthatvāt.  
 yatnā hi mahā-rājāḥ svayam avyūpriyamāṇo ’pi sāinyena karaṇena yoddhā  
 bhavaty, ājñā-mātrena prerakatvāt, tathā kṛtastho ’pi puruṣaḥ cakṣur-ādy-  
 20 akhila-karaṇair draṣṭā vaktā saṃkalpayitā ce ’ty evam-ādir bhavati ; saṃ-  
 yogā-’khyā-sāmūdhya-mātrenaī ’va teṣāṃ prerakatvād, ayas-kānta-maṇi-  
 vad iti. kartṛtvam cā ’tra kūraka-cakra-prayokṛtvam, karaṇatvam tu  
 kriyā-hetu-vyāpāravattvam tat-sādhakatamatvam vā, kuṭhārā-’di-vat. yat  
 tū ṣāstreṣu puruṣe darṣaṇā-’di-kartṛtvam niṣidhyate, tad-anukūla-kṛtimat-  
 25 tvam tat tat-kriyāvattvam vā. tathā co ’ktam :

“ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :

niricchatvād akartā ’sāu, kartā saṃnidhi-mātrata ” iti.

- ata eva kāraka-cakra-prayokṛtā-ṣakter ātma-svarūpatayā draṣṭṛtva-vaktṛ-  
 tvā-’dikam ātmano nityam iti ṣṛūyate “na draṣṭur dṛṣṭer viparilopo vidyate,  
 30 na vaktur vakter viparilopo vidyata ” ity-ādine ’ti. « nanu pramāṇa-  
 vibhāge pratyakṣā-’di-vṛttinām eva karaṇatvam uktam ; atra katham indri-  
 yasyo ’cyata ? » iti cen, na ; atra darṣaṇā-’di-rūpāsu cakṣur-ādi-dvāraka-  
 buddhi-vṛttiṣv eve ’ndriyāṇāṃ karaṇatva-vacanāt ; tatra ca puruṣa-niṣṭhe  
 bodhā-’khyā-phale vṛttināṃ karaṇatvasyo ’ktatvād iti.

- 35 idānīm antaḥkaraṇa-trayasyā ’sādhāraṇa-vṛttir āha :

**trayāṇām svālakṣaṇyam. 30.**

trayāṇām mahad-ahamkāra-manasām svālakṣaṇyam. svaṃ-svaṃ lak-

ṣaṇam asādhāraṇī vṛttir yeṣāṃ iti madhyamā-pada-lopī vighrahaḥ; tasya bhāvas tattvam ity arthaḥ.

loke ca mahato lakṣaṇam adhyavasāyā-'di-prakṛṣṭa-guṇavattvam; ahaṃkṛtasya cā 'tmany avidyamāna-guṇā-'ropaḥ; manasaḥ ce 'dam astv' ity aṅgikaraṇam iti. tathā ca buddher vṛttir adhyavasāyo, 'bhimāno 5 'haṃkārasya, saṃkalpa-vikalpāu manasa ity āyātam. saṃkalpaḥ cikīrṣā, "saṃkalpaḥ karma mānasam" ity Anuṣāsanāt; vikalpaḥ ca saṃcayo yogo-'kta-bhrama-viṣeṣo vā, na tu viṣiṣṭa-jñānam, tasya buddhi-vṛttitvād iti.

trayaṇām sādharmaṇīm vṛttim apy āha:

**sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañca. 31.**

10

prāṇā-'di-rūpāḥ pañca vāyu-vat saṃcārād vāyavo ye prasiddhās, te sāmānyā sādharmaṇī karaṇasyā 'ntaḥkaraṇa-trayasya vṛttiḥ, pariṇāma-bhedā ity arthaḥ. tad etat Kārikayo 'ktam:

"svālakṣaṇyaṃ vṛttis trayasya, sāi 'ṣā bhavaty asāmānyā;  
sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañce" 'ti.

15

atra kaṇcit «prāṇā-'dyā vāyu-viṣeṣā eva, te cā 'ntaḥkaraṇa-vṛttyā jīvana-yoni-prayatna-rūpayā vyāpriyanta iti kṛtvā prāṇā-'dyāḥ karaṇa-vṛttir ity abheda-nirdeṣa» ity āha. tan na; "na vāyu-kriye, prthag-upadeṣād" ity Vedānta-sūtreṇa prāṇasya vāyutva-vāyu-pariṇāmatvayoh sphuṭam pratiśedhād atrā 'pi tad-eka-vākyatāu-cityāt; mano-dharmasya kāmā-'delḥ 20 prāṇa-kṣobhakatayā sāmānādhikaranyenāi 'vān 'cityāc ca. vāyu-prāṇayoh prthag-upadeṣa-ḥrutayas tu:

"etasmā jāyate prāṇo manaḥ sarve-'ndriyāṇi ca  
khaṃ vāyur jyotir āpaḥ ca pṛthivī viśvasya dhārīṇī"

'ty-ādyā iti. ata eva līṅga-ṣaṭīra-madhye prāṇānām aganane 'pi na nyū- 25 natā; buddher eva kriyā-śaktyā sūtrātma-prāṇā-'di-nāmakatvād iti.

antaḥkaraṇa-pariṇāme 'pi vāyu-tulya-saṃcāra-viṣeṣād vāyu-devatā-'dhiṣṭhitatvāc ca vāyu-vyavahāro-'papattir iti.

vāiṣeṣikāṇām ivā 'smākam nā 'yaṃ niyamo, yad indriya-vṛttiḥ krame- 30 nāi 'va bhavati, nāi 'kade 'ty āha:

**kramaḥ 'kramaḥ ce 'ndriya-vṛttiḥ. 32.**

sugamam. jāti-sūmānyasyā 'smākam adoṣatvāt sāmāgrī-samava-  
dhāne saty anekāir apī 'ndriyāir ekadāi 'ka-vṛtty-utpādane bādhakam nā  
'stī 'ti bhāvaḥ.

indriya-vṛttinām vibhāgaḥ ca Kārikayā vyākhyātaḥ:

35

"ṣabdhā-'diṣu pañcānām ālocaṇa-mātram iṣyate vṛttiḥ;  
vacanā-'dāna-viharaṇo-'tsargā-'nandāḥ ca pañcānām" iti.

ālocanaṃ ca pūrvā-cāryāir vyākhyātam :

“asti hy ālocanaṃ jñānam prathamam nirvikalpakam ;  
param punas tathā vastu-dharmāir jāty-ādibhis tathe ” ’ti.

- param uttara-kālīnam ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā  
5 jāty-ādibhiḥ ca jñānam savikalpakam tathā ’locanā-khyam bhavati ’ty  
arthah. tathā ca nirvikalpaka-savikalpaka-rūpaṃ dvidvidham apy āndri-  
yakaṃ jñānam ālocana-samjñam iti labdham. kaṇcit tu « nirvikalpakaṃ  
jñānam evā ’locanam indriya-janyam ca bhavati, savikalpakaṃ tu mano-  
mātra-janyam » iti ṣlokā-rtham āha. tan na; Yoga-bhāṣye Vyāsa-devāir  
10 viṣiṣṭa-jñānasyā ’py āndriyakatvasya vyavasthāpitatvāt; indriyāir viṣiṣṭa-  
jñāne bādhakā-bhāvāc ca. sama eva ca sūtrā-rtham apy evaṃ vyācāṣṭe:  
«bāhye-’ndriyam ārabhya buddhi-paryantasya vṛttir utsargataḥ krameṇa  
bhavati kadācit tu vyāghrā-di-darṣana-kāle bhaya-viṣeṣād vidyul-late ’va  
sarva-karaṇeṣv ekadāi ’va vṛttir bhavati ’ty artha » iti. tad apy asat;  
15 asmin sūtra indriya-vṛttinām eva kramikā-kramikatva-vacanāt. na  
buddhy-ahamkāra-vṛttyoḥ prasaṅgo ’py asti. kiṃ cāi ’kadā ’neke-’ndriya-  
vṛttāv eva vādi-vipratipattyā tan-nirṇaya-paratvam eva sūtrasyo ’citam,  
mano-’nutva-pratiṣedhāya, na tu kāka-dantā-nveṣaṇa-paratvam iti.

- piṇḍikṛtya buddhi-vṛttih saṃsāra-nidānatū-pratipādanā-rtham ādāu  
20 darśayati :

**vṛttayaḥ pañcatayyaḥ klišā-klišāḥ. 33.**

- klišā aklišā vā bhavantu vṛttayaḥ, pañcatayyaḥ pañca-prakārā eva,  
nā ’dhikā ity arthah. klišā duḥkhaḍāḥ saṃsārīka-vṛttayo, ’klišāḥ ca tad-  
viparītā yoga-kālīna-vṛttayaḥ. vṛttinām pañca-prakāratvam Pātañjala-  
25 sūtreṇo ’ktam: “pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya ” iti. tatra  
pramāṇa-vṛttir atrā ’py uktā. viparyayas tv asmākaṃ vivekā-graha evā,  
’nyathā-khyāter nirasyatvāt. vikalpas tu viṣeṣa-darṣana-kāle ’pi < Rāhoḥ  
gīrah, puruṣasya cāitanyam > ity-ādi-jñānam. nidrā ca susupti-kālīnā  
buddhi-vṛttih. smṛtiḥ ca saṃskāra-janyam jñānam iti. etat sarvam  
30 Pātañjale sūtritam.

yā etā buddhi-vṛttaya uktā, etad-āupādhiky eva puruṣasyā ’nya-  
rūpatā, na svataḥ; etan-nivṛttāu ca puruṣaḥ svarūpe ’vasthito bhavati ’ty  
anayā ’pi diṣā puruṣasya svarūpaṃ paricāyayati :

**tan-nivṛttāv upaśānto-parāgaḥ svasthaḥ. 34.**

- tāsāṃ vṛttinām virāma-daṣṭāyāṃ gūṇa-tat-pratibimbakah svastho bha-  
vati, kāivalya ivā ’nyadā ’pī ’ty arthah. tathā ca Yoga-sūtra-trayam:  
“yogaḥ citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe ’vasthānam,” “vṛtti-  
sārūpyam itaratre ” ’ti. idam eva ca puruṣasya svasthatvam, yad upādhi-

vṛtṭeḥ pratibimbasya nivṛttir iti. etādṛṣṭi cā 'vasthā puruṣasya Vāsiṣṭhe  
dṛṣṭāntena pradarṣitā, yathā :

“anāptā-'khila-çailā-'di-pratibimbe hi yādṛṣṭi-  
syād darpaṇe darpanatā kevalā-'tma-svarūpiṇī,  
aham tvam jagad ity-ādāu praçānte dṛçya-sambhrame  
syāt tādṛṣṭi kevalatā sthite draṣṭavya avikṣaṇa ” iti.

5

etad eva dṛṣṭāntena vivṛṇoti :

**kusuma-vac ca maṇiḥ. 35.**

ca-kāro hetāu. kusumene 'va maṇir ity arthaḥ. yathā japā-kusume-  
na sphaṭika-maṇī rakto 'svastho bhavati tan-nivṛttāu ca rāga-çūnyaḥ svastho 10  
bhavati, tadvad iti. tad etad uktam Kāurme :

“yathā samlakṣyate raktaḥ kevalaḥ sphaṭiko janāiḥ  
rañjakā-'dy-upadhānena, tadvat pārama-pūruṣa ” iti.

« nanu kasya prayatnena karaṇa-jātam pravartatām ; puruṣasya kūṭa-  
sthatvād içvarasya ca pratiṣiddhatvād ? » iti. tatrā 'ha :

15

**puruṣārtham karaṇo-'dbhavo 'py, adṛṣṭo-'llāsāt. 36.**

pradhāna-pravṛtti-vat puruṣārtham karaṇo-'dbhavaḥ karaṇānām pra-  
vṛttir api puruṣasyā 'dṛṣṭi-'bhivyakter eva bhavati 'ty arthaḥ. adṛṣṭam co  
'pādher eva.

parārtham svataḥ pravṛttāu dṛṣṭāntam āha :

20

**dhenu-vad vatsāya. 37.**

yathā vatsārtham dhenuḥ svayam eva kṣīraṁ sravati, nā 'nyam yatnam  
apekṣate, tathāi 'va svāminaḥ puruṣasya kṛte svayam eva karaṇāni pravar-  
tanta ity arthaḥ. dṛçyate ca suçuptāt svayam eva buddher utthānam iti.  
etad eva Kārikayā 'py uktam :

25

“svām-svām pratipadyante parasparā-'kūta-hetukām vṛttim ;  
puruṣārtha eva hetur, na kenacit kāryate karaṇam ” iti.

« bāhyā-'bhyantarāir militvā kiyaṁ karaṇāni ? » 'ty ākāṅkṣāyām āha :

**karaṇam trayodaça-vidham avāntara-bhedāt. 38.**

antaḥkaraṇa-trayaṁ daça bāhya-karaṇāni militvā trayodaça. teṣv api 30  
vyakti-bhedenā 'nantyam pratipādayitum < vidham > ity uktam. buddhir  
eva mukhyaṁ karaṇam ity āçayeno 'ktam : < avāntara-bhedād > iti ; ekasyāi  
'va buddhy-ākhyā-karaṇasya karaṇānām anekatvād ity arthaḥ.

« nanu buddhir eva puruṣe 'rtha-samarpakatvān mukhyaṁ karaṇam,  
anyeṣāṁ ca karaṇatvaṁ gāuṇam ; tatra ko guṇa ? » ity ākāṅkṣāyām āha :

35

**indriyeṣu sādhakatamatva-guṇa-yogāt, kuṭhāra-vat. 39.**

indriyeṣu puruṣārtha-sādhakatamatva-rūpaḥ karaṇasya buddher guṇaḥ paramparayā 'sti; atas trayodaça-vidhaṁ karaṇam upapadyata iti pūrva-sūtreṇā 'nvayaḥ. kuṭhāra-vad iti; yathā phalā-'yoga-vyavacchinatayā  
 6 prahārasyaī 'va cchidāyām mukhya-karaṇatve 'pi prakṛṣṭa-sādhana-tva-guṇa-yogāt kuṭhārasyaī 'pi karaṇatvaṁ, tatthe 'ty arthaḥ.  
 antaḥkaraṇasyāī 'katvam abhipretyā 'haṁkārasya gūṇa-karaṇatvam atra no 'ktam.

gūṇa-mukhya-bhāve vyavasthāṁ viçiṣyā 'ha:

**10 dvayor pradhānam mano, loka-vad bhṛtya-vargeṣu. 40.**

dvayor bāhyā-'ntarayor madhye mano buddhir eva pradhānam, mukhyaṁ, sāksāt-karaṇam iti yāvat; puruṣe 'rtha-samarpakatvāt; yathā bhṛtya-vargeṣu madhye kaçcid eva loko rūjñāḥ pradhāno bhavaty, anye ca tad-upasarjaṇi-bhūtā grāmā-'dhyakṣā-'dayas, tadvad ity arthaḥ.

15 atra manaḥ-çabdo na tṛtiyā-'ntaḥkaraṇa-vācī; vakṣyamāṇasyā 'khila-saṁskārā-'dhāratvasya buddhy-atirikteṣv asambhavāt; sambhave vā buddhi-kalpana-vāiyarthyād iti.

buddheḥ pradhānatve hetūn āha tribhiḥ sūtrāḥ:

**avyabhicārāt. 41.**

20 sarva-karaṇa-vyūpakatvāt phalā-'vyabhicārād ve 'ty arthaḥ.

**tathā 'çeṣa-saṁskārā-'dhāratvāt. 42.**

buddher evā 'khila-saṁskārā-'dhāratā, na tu cakṣur-āder ahaṁkāra-manasor vā; pūrva-dṛṣṭa-çrutā-'dy-arthānām andha-badhirā-'dibhiḥ smaraṇā-'nupapatteḥ; tattva-jñānenā 'haṁkāra-manasor laye 'pi smaraṇa-darçanāc  
 25 ca. ato 'çeṣa-saṁskārā-'dhāratayā 'pi buddher eva sarvebhyaḥ pradhāna-tvam ity arthaḥ.

**smṛtyā 'numānāc ca. 43.**

smṛtyā cintana-rūpayā vṛttyā prādhānyā-'numānāc ce 'ty arthaḥ. cintā-vṛttir hi dhyānā-'khyā sarva-vṛttibhyaḥ çreṣṭhā; tad-açrayatayā ca  
 30 cittā-'para-nāmnī buddhir eva çreṣṭhā 'nya-vṛttika-karaṇebhya ity arthaḥ.

«nanu cintā-vṛttir puruṣasyāī 'vā 'stu.» tatrā 'ha:

**sambhaven na svataḥ. 44.**

svataḥ puruṣasya smṛtir na sambhavet, kūṭasthatvād ity arthaḥ. itthaṁ vā vyākhyeyam: «nanv evam buddhir eva karaṇam astu; kṛtam  
 35 avāntara-karaṇāir» ity açaṇkāyām āha: «sambhaven na svata» iti. cakṣur-ādi-dvāratām vinā 'khila-vyūpāreṣu buddheḥ svataḥ karaṇatvaṁ na sambhavet; andhā-'der api rūpā-'di-darçanā-'patter ity arthaḥ.

«nanv evam buddher eva prādhānyē katham manasa ubhayā-'tma-  
katvam prāg uktam?» tatrā 'ha:

**āpekṣiko guṇa-pradhāna-bhāvaḥ, kriyā-viṣeṣāt. 45.**

kriyā-viṣeṣam prati karaṇānām āpekṣiko guṇa-pradhāna-bhāvaḥ:  
cakṣur-ādi-vyāpāreṣu manaḥ pradhānam, mano-vyāpāre cā 'haṁkāro, 5  
'haṁkāra-vyāpāre ca buddhiḥ pradhānam.

«nanv asya puruṣasye 'yam buddhir eva karaṇam, na buddhy-antaram  
ity evam vyavasthā kiṁ-nimittike?» 'ty ākāṅkṣāyām āha:

**tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat. 46.**

tat-puruṣīya-karma-jatvāt karaṇasya tat-puruṣārtham abhiceṣṭā sarva- 10  
vyāpāro bhavati. loka-vad ity; yathā loke yena puruṣeṇa krayā-'di-  
karmaṇā 'rjito yaḥ kuṭhārā-'dis, tat-puruṣārtham eva tasya cchidā-'di-  
vyāpāra ity arthaḥ. ataḥ karaṇa-vyavasthe 'ti bhāvaḥ.

yady api kūtasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sūdhana-  
tayā puruṣa-svāmikatvena rājño jayā-'di-vad eva puruṣasya karmo 'cyate. 15  
«nanu karmaṇa eva tat-puruṣīyatve kiṁ niyāmakam?» iti cet, tathā-  
vidham karmā-'ntaram eva. anāditvāt tu nā 'navasthā doṣāye 'ti. yat tu  
kaṣcid avivekī vadati «buddhi-pratibimbīta-puruṣasya karme» 'ti, tan na;  
Yoga-bhāṣye 'smaḍ-ukta-prakāśyāi 'vo 'ktatvenā 'nya-prakāśyā 'pramā  
ṇikatvāt; pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā 20  
pratibimbasya karma-tad-bhogū-'dy-aṅgīkāre bimbavā-'bhīmata-puruṣa-  
kalpanā-vāiyarthasya pūrvam pratipāditatvād iti.

buddheḥ prādhānyam prakāṣī-kartum upasaṁharati:

**samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat. 47.**

25

yady api puruṣārthatvena samāna eva sarveṣāṁ karaṇānām vyāpāras,  
tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-  
'viṣeṣe 'pi grāmā-'dhyakṣū-'diṣu madhye mantriṇa eva prādhānyam, tadvad  
ity arthaḥ. ata eva buddhir eva mahūn iti sarva-ḥṣtreṣu gīyata iti. —  
vīpsā 'dhyāya-samāptāu. 30

liṅga-dehasya ghaṭakam yat saptadaśa-saṅkhyakam,  
pradhāna-kāryam tat sūkṣmam atrā 'dhyāye 'nuvarṇitam.

iti grī-Vijñānā-'cūrya-nirmite Kāpila-sāṅkhya-pravacanasya bhāṣye pra-  
dhāna-kāryā-'dhyāyo dvitīyaḥ.

itaḥ param pradhānasya sthūla-kāryam mahā-bhūtāni cārīra-dvayaṃ  
ca vaktavyam; tataḥ ca vividha-yoni-gaty-ādayo jñāna-sādhana-nuṣṭhāna-  
hetv-apara-vāirāgyā-rtham; tataḥ ca para-vāirāgyāya jñāna-sādhanaṃ  
akhilāni vaktavyāni 'ti tṛtīyā-rambhaḥ:

5 **aviṣeṣād viṣeṣā-rambhaḥ. 1.**

nā 'sti viṣeṣaḥ ḡanta-ghora-mūḍhatvā-di-rūpo yatre 'ty aviṣeṣo bhūta-  
sūkṣmam pañca-tanmātrā-khyam. tasmāc chāntā-di-rūpa-viṣeṣavattvena  
viṣeṣānām sthūlānām mahā-bhūtānām ārambha ity arthaḥ. sukhā-dy-  
ātmakatā hi ḡantā-di-rūpā sthūla-bhūteṣv. eva tāratamyā-dibhir abhivyaj-  
10 yate, na sūkṣmeṣu; teṣāṃ ḡantāi-karūpatayāi 'va yogiṣv abhivyakter iti.

tad evam pūrvā-dhyāyam ārabhya trayaviṇḡati-tattvānām utpattim  
uktvā tasmāc charīra-dvayo-'tpattim āha:

**tasmāc charīrasya. 2.**

tasmāt trayaviṇḡati-tattvāt sthūla-sūkṣma-cārīra-dvayaśyā 'rambha ity  
15 arthaḥ.

samprati trayaviṇḡati-tattve saṃsārā-nyathā-nupapattim pramāṇa-  
yati:

**tad-bijāt saṃsṛtiḥ. 3.**

asya cārīrasya bījāt trayaviṇḡati-tattva-rūpāt sūkṣmād dhetoḥ puru-  
20 ṣasya saṃsṛtir gatā-gate bhavataḥ; kūṭasthasya vibhūtayā svato gaty-ādy-  
asambhavād ity arthaḥ. trayaviṇḡati-tattve 'vasthito hi puruṣas tenāi 'vo  
'pādhinā pūrva-kṛta-karma-bhogā-rtham dehād deham saṃsaratī;

“mānasam manasāi 'vā 'yam upabhuṅkte ḡubhā-ḡubham,  
vācā vācā kṛtaṃ karma, kāyenāi 'va tu kāyikam”

25 ity-ādi-smṛtibhiḥ pūrva-sargīya-karmo-'pakaraṇāir eva 'tsargataḥ sargā-  
'ntareṣū 'pabhoga-siddheḥ. ata eva Brahma-sūtram upasaṃharati “sam-  
pariṣvaktā” iti.

saṃsṛter avadhim apy āha:

**ā vivekāc ca pravartanam aviṣeṣānām. 4.**

30 iḡvarā-niḡvaratvā-di-viṣeṣa-rahitūnām sarveṣāṃ eva puṃsām viveka-  
paryantam eva pravartanaṃ saṃsṛtir āvaḡyaki, viveko-'ttaraṃ ca na se  
'ty arthaḥ.

tatra hetum āha:

**upabhogād itarasya. 5.**

35 itarasyā 'vivekina eva svīya-karma-phala-bhogā-vaḡyambhāvād ity  
arthaḥ.

deha-sattve 'pi saṃsṛti-kāle bhogo nā 'sti 'ty āha :

**samprati parimukto dvābhyām. 6.**

samprati saṃsṛti-kāle puruṣo dvābhyām ṣīto-ṣṇa-sukha-duḥkhā-'di-dvandvāiḥ parimukto bhavati 'ty arthaḥ. tad etat Kārikayo 'ktam :

“saṃsarati nirupabhogam bhāvāir adhivāsitaṃ liṅgam ” iti. 6

bhāvā dharmā-'dharma-vāsanā-'dayaḥ.

ataḥ param ṣarīra-dvayaṃ viśiṣya vaktum upakramate :

**mātā-pitr-jaṃ sthūlam prāyaṣa, itaraṃ na tathā. 7.**

sthūlam mātā-pitr-jaṃ prāyaṣo bāhulyena; ayoni-jasyā 'pi sthūla-ṣarīrasya smaraṇāt. itarac ca sūkṣma-ṣarīraṃ na tathā, na mātā-pitr-jaṃ; 10 sargā-'dy-utpannatvād ity arthaḥ. tad uktaṃ Kārikayā :

“pūrvo-'tpannam asaktaṃ niyataṃ mahad-ādi-sūkṣma-paryantam saṃsarati nirupabhogam bhāvāir adhivāsitaṃ liṅgam ” iti.

niyataṃ nityaṃ, dvi-parārdha-sthāyi gāuṇa-nityaṃ; prati-ṣarīraṃ liṅgo-'tpatti-kalpane gāuravāt. pralaye tu tan-nāṣaḥ ṣṛuti-smṛti-prāmāṇyād 15 iṣyate.

gati-kāle bhogā-'bhāva-vacanam utsargā-'bhīprāyeṇa; kadācit tu vāya-vīya-ṣarīra-praveṣato gamana-kāle 'pi bhogo bhavati; ato Yama-mārge duḥkha-bhoga-vākyāny upapadyanta iti.

«sthūla-sūkṣma-ṣarīrayor madhye kim-upādhikaḥ puruṣasya dvandva- 20 yogah?» tad avadhārayati :

**pūrvo-'tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya. 8.**

pūrvam sargā-'dāv utpattir yasya liṅga-ṣarīrasya, tasyāi 'va tat-kārya-tvaṃ sukha-duḥkha-kāryakatvam. kutaḥ? ekasya liṅga-dehasyāi 'va sukha-duḥkhā-'khyā-bhogāt; na tv itarasya sthūla-ṣarīrasya; mṛta-ṣarīre 25 sukha-duḥkhā-'dy-abhāvasya sarva-sammatatvād ity arthaḥ.

uktasya sūkṣma-ṣarīrasya svarūpam āha :

**saptadaṣāi-'kaṃ liṅgam. 9.**

sūkṣma-ṣarīram apy ādhārā-'dheya-bhāvena dvividham bhavati. tatra saptadaṣa militvā liṅga-ṣarīraṃ; tac ca sargā-'dāu samaṣṭi-rūpam ekam 30 eva bhavati 'ty arthaḥ. ekādaṣe 'ndriyāṇi pañca tanmātrāṇi buddhiḥ ce 'ti saptadaṣa; ahaṃkārasya buddhāv evā 'ntarbhāvaḥ.

caturtha-sūtre vakṣyamāṇa-pramāṇād etāny eva saptadaṣa liṅgam mantavyaṃ, na tu saptadaṣam ekam ce 'ty aṣṭādaṣatayā vyākhyeyam; 35 uttara-sūtreṇa vyakti-bhedasyo 'papādyatayā 'tra liṅgāi-'katva ekaṣabdasya tātparyā-'vadhāraṇac ca;



“karmā-'tmā puruṣo yo 'sāu, bandha-mokṣāṇi sa yujyate,  
sa saptadaṣakenā 'pi rācinā yujyate ca sa”

iti Mokṣadharmā-'dāu liṅga-ṣarīrasya saptadaṣatva-siddheḥ ca. saptadaṣā  
5 'vayavā atra santī 'ti saptadaṣako rāciḥ ity arthaḥ. rāci-ṣabdena sthūla-  
deha-val liṅga-dehasyā 'vayavitvaṃ nirākṛtaṃ; avayavi-rūpeṇa dravyā-  
'ntara-kalpanāyāṃ gāuravāt. sthūla-dehasya cā 'vayavitvam ekatā-'di-  
pratyakṣā-'nurodhena kalpyata iti.

atra ca liṅga-dehe buddhir eva pradhāne 'ty āṣayena liṅga-dehasya  
bhogaḥ prūḡ uktaḥ. prāṇaḥ cā 'ntaḥkaraṇasyāi 'va vṛtti-bhedaḥ; ato  
10 liṅga-dehe prāṇa-paṇcikasā 'py antarbhāva iti. asya saptadaṣā-'vayava-  
kasya ṣarīratvaṃ svayaṃ vakṣyati: “liṅga-ṣarīra-nimittaka iti Sanan-  
danā-'cārya” iti sūtreṇa. ato bhogū-'yatanatvam eva mukhyaṃ ṣarīra-  
lakṣaṇam. tad-ācraiyatayā tv anyatra ṣarīratvaṃ iti paṇcād vyakti-bhavi-  
ṣyati. “ceṣṭe-'ndriyā-'rthā-'craiyāḥ ṣarīram” iti tu Nyāye 'pi tasyāi 'va  
15 lakṣaṇaṃ kṛtaṃ iti.

«nanu liṅgaṃ ced ekam, tarhi katham puruṣa-bhedena vilakṣaṇā  
bhogūḥ syuḥ?» tatrā 'ha:

**vyakti-bhedaḥ karma-viṣeṣāt. 10.**

yady api sargū-'dāu Hiranyagarbho-'pādhi-rūpam ekam eva liṅgaṃ,  
20 tatlā 'pi tasya paṇcād vyakti-bhedo vyakti-rūpeṇā 'ñcato nānātvam api  
bhavati; yathe 'lāniṃ ekasya pitṛ-liṅga-dehasya nānātvam añcato bhavati  
putra-kanyā-'di-liṅga-deha-rūpeṇa. tatra kāraṇam āha: karma-viṣeṣād iti;  
jīvū-'ntarāṇāṃ bhoga-hetu-karmā-'der ity arthaḥ. atra viṣeṣa-vacanāt  
samaṣṭi-srṣṭir jīvānāṃ sādharāṇāṇi karmabhir bhavati 'ty āyātam. ayaṃ  
25 ca vyakti-bhedo Manv-ādīṣv apy uktaḥ; yathā Manāu samaṣṭi-puruṣasya  
ṣaḍ-indriyo-'tpatty-anantaram:

“teṣāṃ tv avayavān sūkṣmān saṇṇām apy amitāu-'jasām  
samniveṣyā 'tma-mātrāsu sarva-bhūtāni nirmama” iti.

saṇṇām iti samasta-liṅga-ṣarīro-'palakṣaṇam. ātma-mātrāsu, cid-añṣeṣu  
30 samyojye 'ty arthaḥ. tathā ca tatrāi 'va vākyā-'ntaram:

“tac-ṣarīra-samutpannāṇi kāryāis tāṇi karaṇāṇi saha  
kṣetra-jñāḥ samajāyanta gātrebhyas tasya dhīmata” iti.

«nanv evam bhogū-'yatanatayā liṅgasyāi 'va ṣarīratve sthūle katham  
ṣarīra-vyavahāraḥ?» tatrā 'ha:

35 **tad-adhiṣṭhānā-'craie dehe tad-vādāt tad-vādaḥ. 11.**

tasya liṅgasya yad adhiṣṭhānam ācraio vakṣyamāṇa-bhūta-paṇcikaṃ,  
tasyā 'craie ṣāṭkāuṣika-dehe tad-vādo deha-vādas, tad-vādāt tasyā 'dhi-

sthāna-ṣabdo-'ktasya deha-vādād ity arthaḥ. liṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-'çrayatvāc ca sthūlasya dehatvam iti paryavasito 'rthaḥ. adhiṣṭhāna-çarīram ca sūkṣmam pañca-bhūtā-'tmakam vakṣyate. tathā ca çarīra-trayaṁ siddham. yat tu

“ātivāhika eko 'sti deho 'nyas tv ādhibhāutikah  
sarvāsām bhūta-jātīnām, brahmanas tv eka eva kim?”

5

ity-ādi-çāstreṣu çarīra-dvayam eva çrūyate, tal liṅga-çarīrā-'dhiṣṭhāna-çarīrayor anyo-'nya-niyatatvena sūkṣmatvena cāi 'katā-'bhiprāyād iti.

«nanu śātkāuṣikā-'tirikte liṅga-çarīrā-'dhiṣṭhāna-bhūte çarīrā-'ntare kim pramāṇam?» ity ākāṅkṣāyām āha:

10

**na svātantryāt tad ṛte chāyā-vac citra-vac ca. 12.**

tal liṅga-çarīram tad ṛte 'dhiṣṭhānam vinā svātantryūn na tiṣṭhati, yathā chāyā nirādhārā na tiṣṭhati, yathā vā citram ity arthaḥ. tathā ca sthūla-deham tyaktvā lokā-'ntara-gamanāyā liṅga-dehasyā 'dhāra-bhūtaṁ çarīrā-'ntaram sidhyati 'ti bhāvaḥ. tasya ca svarūpaṁ Kārikāyām uktam: 16

“sūkṣmā mātā-pitr-jāḥ saha prabhūtāis tridhā viçeṣāḥ syuḥ;  
sūkṣmās teṣāṁ niyatā, mātā-pitr-jā nivartanta” iti.

atra tanmātra-kāryam mātā-pitr-ja-çarīrā-'pekṣayā sūkṣmam yad bhūta-pañcakaṁ yāval-liṅga-sthāyi proktaṁ, tad eva liṅgā-'dhiṣṭhānam çarīram iti labdham Kārikā-'ntareṇa:

20

“citraṁ yathā 'çrayam ṛte, sthānū-ādibhyo vinā yathā chāyā,  
tadvad vinā viçeṣāir na tiṣṭhati nirāçrayam liṅgam” iti.

viçeṣāiḥ sthūla-bhūtāiḥ sūkṣmā-'khyāiḥ, sthūlā-'vāntara-bhedāir iti yāvat. asyām Kārikāyām sūkṣmā-'khyānām sthūla-bhūtānām liṅga-çarīrād bheda-'vagamena

25

“pūrvo-'tpannam asaktam niyatam mahad-ādi-sūkṣma-paryantam”

ity-ādi-pūrvo-'dāhṛta-Kārikāyām sūkṣma-bhūta-paryantasya liṅgatvam nā 'rthaḥ; kim tu mahad-ādi-rūpaṁ yal liṅgaṁ, tat svā-'dhāra-sūkṣma-paryantam saṁsarati, tena saha saṁsarati 'ty arthaḥ. «nanv evam liṅga-ghaṭaka-padārthāḥ kiyanta iti katham avadhāryam?» iti cet,

30

“vāsanā bhūta-sūkṣmam ca karma-vidye tathāi 'va ca  
daçe-'ndriyam mano buddhir: etal liṅgaṁ vidur budhā”

iti Vāsiṣṭhā-'di-vākyebhyaḥ. atra liṅga-çarīra-pratipādanenāi 'va puryaṣṭakam api vyākhyeyam ity āçayena buddhi-dharmāṇām api vāsanā-karma-vidyānām prthag upanyāsaḥ. bhūta-sūkṣmam cā 'tra tanmātrā, daçe 35  
'ndriyāṇi ca jñāna-karme-'ndriya-bhedena pura-dvayam ity āçayaḥ. yat

tu māyā-vādinō liṅga-ṣarīrasya tanmātra-sthāne prāṇā'di-pañcakaṃ prakṣipanti purya-aṣṭakaṃ cā 'nyathā kalpayanti, tad aprāmāṇikaṃ iti.

«nanu mūrta-dravyatayā vāyv-ūder iva liṅgasyā 'kāṣaṃ evā 'saṅgenā 'dhāro 'stu; vyartham anyatra saṅga-kalpanam » iti. tatrā 'ha:

6 mūrtatve 'pi na, saṃghāta-yogāt, taraṇi-vat. 13.

mūrtatve 'pi na svātantryād asaṅgatayā 'vasthānam; prakāṣa-rūpa-  
tvena sūryasye 'va saṃghāta-saṅgā-numānād ity arthaḥ. sūryā'dīni  
sarvāṇi tejāṇi pāṛthiva-dravya-saṅgenāi 'vā 'vasthitāni dṛṣyante; liṅgaṃ  
ca sattva-prakāṣamayam; ato bhūta-saṃgatam iti.

10 liṅgasya parimāṇam avadhārayati:

āṇu-parimāṇam tat, kṛti-ṣruteḥ. 14.

tal liṅgaṃ āṇu-parimāṇam paricchinnam, na tv atyantam evā 'ṇu;  
sāvayavatvasyo 'ktatvāt. kutaḥ? kṛti-ṣruteḥ kriyā-ṣruteḥ;

“vijñānam yajñam tanute karmāṇi tanute 'pi ce ”

15 'ty-ādi-ṣruter vijñānā-'khyā-buddhi-pradhānatayā vijñānasya liṅgasyā 'khila-  
karma-ṣṛavāṇād ity arthaḥ. vibhutve sati kriyā na sambhavati.

tad-gati-ṣruter iti pāṭhas tu sanīcīnaḥ. liṅga-ṣarīrasya ca gati-ṣrutiḥ:  
“tṛṇi utkrāmantam prāṇo 'nūtkrāmati, prāṇam anūtkrāmantam sarve  
prāṇā anūtkrāmanti; saviññāno bhavati, saviññānam evā 'nvavakrāmati ”

20 'ti. saviññāno buddhi-sahita eva jāyate, saviññānam yathā syāt, tathā  
saṃsarati ce 'ty arthaḥ.

paricchinnatve yukty-antaram āha:

tad-annamayatva-ṣruteḥ ca. 15.

tasya liṅgasyāi 'kadeṣato 'nnamayatva-ṣruter na vibhutvaṃ sambhavati  
25 'ti; vibhutve sati nityatā-'patter ity arthaḥ. sā ca ṣrutiḥ hi “annamayam  
hi, sāumya, mana, āpomayaḥ prāṇas, tejomayī vāg” ity-ādiḥ. yady api  
mana-ādīni na bhāutikāni, tathā 'py anna-saṃsrṣṭa-sajātīyā-'ṇṣa-pūraṇād  
annamayatvā'di-vyavahāro bodhyaḥ.

«acetanānām liṅgānām kim-artham saṃsrṣṭir, dehād dehā-'ntara-saṃ-  
30 cāra?» ity āṣaṅkāyām āha:

puruṣārtham saṃsrṣṭir liṅgānām, sūpa-kāra-vad rājñāḥ. 16.

yathā rājñāḥ sūpa-kārāṇām pāka-ṣālūsu saṃcāro rājārtham, tathā  
liṅga-ṣarīrāṇām saṃsrṣṭiḥ puruṣārtham ity arthaḥ.

liṅga-ṣarīram aṣeṣa-viṣeṣato vicāritam; idānīm sthūla-ṣarīram api  
35 tathā vicārayati:

**pañcabhāutiko dehaḥ. 17.**

pañcānām bhūtānām militānām pariṇāmo deha ity arthaḥ.

matā-'ntaram āha :

**cāturbhāutikam ity eke. 18.**

ākāśasyā 'nārambhakatvam abhipretye 'dam.

**aikabhāutikam ity apare. 19.**

pārthivam eva çarīram, anyāni ca bhūtāny upaṣṭambhaka-mātrāṇi 'ti bhāvaḥ. athavāi 'kabhāutikam ekāika-bhāutikam ity arthaḥ. manuṣyā-'di-çarīre pārthivā-'nçā-'dhikyena pārthivatū, sūryā-'di-lokeṣu ca teja-ādy-ādhikeyena tājasūditū çarīrāṇām, suvarṇā-'dīnām ive 'ti. imam eva pak- 10  
ṣam pañcamā-'dhyāye 'pi śiddhāntayīṣyati.

dehasya bhāutikatvena yat sidhyati, tad āha :

**na sāmśiddhikam cāitanyam, pratyekā-'drṣṭeḥ. 20.**

bhūteṣu prthak-krteṣu cāitanyā-'darçanād bhāutikasya dehasya na svābhāvikam cāitanyam, kiṃ tv āupādhikam ity arthaḥ. 15

bādhakā-'ntaram āha :

**prapañca-maraṇā-'dy-abhāvaç ca. 21.**

prapañcasya sarvasyāi 'va maraṇa-suṣupty-ādy-abhāvaç ca dehasya svābhāvika-cāitanye sati syād ity arthaḥ. maraṇa-suṣupty-ādikam hi dehasyā 'cetanatā; sā ca svābhāvika-cāitanye sati no 'papadyate; svabhā- 20  
vasya yāvad-dravya-bhāvitvād iti.

“pratyekā-'drṣṭer” iti yad uktam, tatrā 'çāṅkya pariharati :

**mada-çakti-vac cet, pratyeka-paridrṣṭe sāmhatye tad-udbhavaḥ. 22.**

« nanu yathā mādakatā-çaktiḥ pratyeka-dravyā-'vṛttir api milita- 25  
dravye vartata, evam cāitanyam api syād » iti cen, na; pratyeka-paridrṣṭe sati sāmhatye tad-udbhavaḥ sambhavet; prakṛte tu pratyeka-paridrṣṭatvam nā 'sti. ato drṣṭānte pratyekam çāstrā-'dibhiḥ sūkṣmatayā mādakatve siddhe samhata-bhāva-kāle mādakatvā-'virbhāva-mātram sidhyati. dārṣ-  
ṭāntike tu pratyeka-bhūteṣu sūkṣmatayā na kenā-'pi pramāṇena cāitanyam 30  
siddham ity arthaḥ. « nanu samuccite cāitanyā-'darçanena pratyeka-bhūte sūkṣma-cāitanyā-çaktir anumeye » 'ti cen, na; aneka-bhūteṣv aneka-cāi-  
tanyā-çakti-kalpanāyām gauraveṇa lāghavād ekasyāi 'va nitya-cit-svarū-  
pasya kalpanāu-'cityāt. « nanu yathā 'vayave 'vartamānam api parimāṇa-  
jalā-'haraṇā-'di-kāryam ghaṭā-'dāu dṛçyata, evam eva çarīre cāitanyam 35

syād? » iti. māi 'vam! bhūta-gata-viṣeṣa-guṇānām sajātīya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyam vinā dehe cāitanyā-sambhavād iti.

“puruṣārtham saṃsṛtiṃ liṅgānām” ity uktam; tatra liṅgānām sthūla-deha-saṃcārā-khya-janmano yo-yaḥ puruṣārtho yena-yena vyāpāreṇa  
5 sidhyati, tad āha sūtrābhyām:

**jñānān muktiḥ. 23.**

liṅga-saṃsṛtito janma-dvārā viveka-sāksātkārah; tasmān mukti-rūpaḥ puruṣārtho bhavati 'ty arthaḥ. jñānā-dikam ca pratyaya-sargatayā Kārikāyām paribhāṣitam:

10 “eṣa pratyaya-sargo viparyayā-ṣakti-tuṣṭi-siddhy-ākhyā” iti.

viparyayā-dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargaḥ prajojana-yogena sūtrair ucyata iti viṣeṣaḥ.

**bandho viparyayāt. 24.**

viparyayāt sukha-duḥkhā-tmako bandha-rūpaḥ puruṣārtho liṅga-  
15 saṃsṛtito bhavati 'ty arthaḥ.

jñāna-viparyayābhyām mukti-bandhāv uktāu; tatrā 'dāu jñānān muktiḥ vicārayati:

**niyata-kāraṇatvān na samuccaya-vikalpau. 25.**

yady api

20 “vidyām cā 'vidyām ca yas tad vedo 'bhayam sahe”

'ty-ādi ṣṛūyate, tathā 'py aviveka-nivṛttāu loka-siddhatayā jñānasya niyata-kāraṇatvād avidyā-khya-karmanā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'stī 'ty arthaḥ.

“tam eva viditvā 'ti mṛtyum eti, nā 'nyaḥ panthā vidyate 'yanāya.”

25 “na karmanā na prajayā dhanena, tyāgenāi 'ke amṛtatvam ānaṣur”

ity-ādi-ṣṛutibhyo 'pi karmanā na sāksāu mokṣa-hetutvam.

samuccayā-nuṣṭhāna-ṣrutis tv aṅgā-ṅgi-bhāvā-dibhir apy upapadyata  
iti.

samuccaya-vikalpayor abhāve dṛṣṭāntam āha:

30 svapna-jāgarābhyām iva māyikā-māyikābhyām no 'bhayor muktiḥ puruṣasya. 26.

yathā māyikā-māyikābhyām svapna-jāgara-padārthābhyām anyo-nya-sahakāri-bhāvenāi 'kaḥ puruṣārtho na sambhavati, evam ubhayor māyikā-māyikayor anuṣṭhitayoḥ karma-jñānayoḥ puruṣasya muktir api na yukte  
35 'ty arthaḥ. māyikatvam cā 'satyatvam, asthiratvam iti yāvat; tac ca

svāpne 'rthe 'sti. jāgrat-padārthas tu svāpnā-'pekṣayā satya eva; kūṭastha-puruṣā-'pekṣayāi 'vā 'sthīratvenā 'satyātvāt; ataḥ svapna-vilakṣaṇa-snānā-'di-kārya-karaḥ. evaṃ karmā 'py asthīratvāt prakṛti-kāryātvāc ca māyikaḥ; ātmā tu sthīratvād akāryātvāc cā 'māyikaḥ. atas tayoṛ anuṣṭhita-karma-jñānayoḥ samāna-phala-dātrtvam ayūktikam iti vilakṣaṇam eva 6  
kāryaṃ yuktam.

«nanv evam apy ātmo-'pāsanā-'khyā-jñānena saha tattva-jñānasya samuccaya-vikalpau syātām; upāśyasyā 'māyikatvād?» iti. tatrā 'ha:

itarasyā 'pi nā 'tyantikam. 27.

itarasyā 'py upāśyasya nā 'tyantikam amāyikatvam; upāśyā-'tmany 10  
adhyasta-padārthānām api praveṣād ity arthaḥ.

upāśanasya māyikatvaṃ yasminn aṅge, tad āha:

saṃkalpīte 'py evam. 28.

manaḥ-saṃkalpīte dhīyā-'ṅga evam api māyikatvam apī 'ty arthaḥ. "sarvaṃ khalv idam brahme" 'ty-ādi-ṣṛty-ukte hy upāśye prapāṇcā- 15  
'ṅgasya māyikatvam eve 'ti.

«tarhy upāśanasya kim phalam?» ity ākāṅkṣāyām āha:

bhāvāno-'pacayāc chuddhasya sarvaṃ, prakṛti-vat. 29.

bhāvanā-'khyo-'pāsanā-niṣpattyā chuddhasya niṣpāpasya puruṣasya prakṛter iva sarvaṃ āḍvāryam bhavātī 'ty arthaḥ. prakṛtir yathā sṛṣṭi- 20  
sthiti-saṃhāraṃ karoti, evam upāśakasya buddhi-sattvam api prakṛti-preraṇena sṛṣṭy-ādi-karṭṛ bhavātī 'ti.

jñānam eva mokṣa-sādhanaṃ iti sthāpitam; idānīm jñāna-sādhanaṃ  
āha:

rāgo-'pahatir dhyānam. 30.

25

jñāna-pratibandhako yo viśayo-'parāgaḥ cittasya, tad-upaghāta-hetur dhyānam ity arthaḥ. upacāreṇa kārya-kāraṇayor abheda-nirdeṣaḥ; rāga- 25  
kṣayasya dhyānatvā-'samblavāt. — atra dhyāna-ṣabdena dhāraṇā-dhyāna-samādhayo yogo-'ktās traya eva grāhyāḥ; Pātāñjale yogā-'ṅgānām aṣṭānām eva viveka-sūksmākāra-hetutva-ṣṛavaṇād iti. eteṣāṃ cā 'vāntara-viṣeṣas 30  
tatrāi 'va draṣṭavyāḥ; itarāṇi ca pañcā 'ṅgāni svayaṃ vakṣyati.

dhyāna-niṣpattyāi 'va jñāno-'tpattir nā 'rambha-mātreṇe 'ty āçayena dhyāna-niṣpatter lakṣaṇam āha:

vṛtti-nirodhāt tat-siddhiḥ. 31.

dhīyā-'tirikta-vṛtti-nirodha-rūpeṇa samprajñāta-yogena tat-siddhir 35  
dhyānasya niṣpattir jñānā-'khyā-phalo-'padhāna-rūpā bhavātī 'ty arthaḥ.

atas tāvat-paryantam eva dhyānam kartavyam ity āgāyah. itara-vṛtti-nirodhe saty eva viśayā-ntara-saṃcārā-khya-pratibandhā-pagamād dhyeya-sākṣātkāro bhavati 'ti kṛtvā yogo 'pi jñāne kāraṇam yogā-ṅga-dhyānā-divad ity api mantavyam;

- 6 “adhyātma-yogā-dhigamena devam matvā dhīro harṣa-çokāu jahātī”  
'ty-ādi-çruti-smṛtyos tad-avagamād iti.

dhyānasyā 'pi sādhanāny āha:

**dhāraṇā-sana-svakarmaṇā tat-siddhiḥ. 32.**

vakṣyamāṇena dhāraṇā-di-trayeṇa dhyānam bhavati 'ty arthaḥ.

- 10 dhāraṇā-di-trayaṁ kramāt sūtra-trayeṇa lakṣayati:

**nirodhaç chardi-vidhāraṇābhyām. 33.**

- prāṇasye 'ti prasiddhyā labhyate; “pracchardana-vidhāraṇābhyām vā prāṇasye” 'ti Yoga-sūtre bhāṣya-kāreṇa prāṇā-yāmasya vyākhyātātāt. chardiç ca vamaṇam, vidhāraṇa-tyūga iti yāvat; tena pūraṇa-recanayor  
15 lābhaḥ. vidhāraṇam ca kumbhakam. tathā ca prāṇasya pūraka-recaka-kumbhakair yo nirodho vaçī-karaṇam, sū dhāraṇe 'ty arthaḥ. āsana-karmaṇoḥ sva-çabdena paçcāl lakṣaṇīyatayā sūtre pariçeṣata eva dhāraṇāyā lakṣyatva-lābhād dhāraṇā-padaṁ no 'pāttam. cittasya dhāraṇā tu samādhi-  
vad dhyāna-çabdenai 'va grhīte 'ty uktam.

- 20 krama-prāptam āsanam lakṣayati:

**sthira-sukham āsanam. 34.**

yat sthiram sat sukha-sādhanam bhavati svastikā-di, tad āsanam ity arthaḥ.

sva-karma lakṣayati:

- 25 **sva-karma svā-çrama-vihita-karmā-nuṣṭhānam. 35.**

- sugamam. tatra karma-çabdena yama-niyamayor grahaṇam; jite-  
'ndriyatva-rūpaḥ pratyāhāro 'pi sarvā-çrama-sādhanatayā karma-madhye  
praveçanīyah. tathā ca Pātāñjala-sūtre jñāna-sādhanatayā proktāny aṣṭāu  
yogā-ṅgāny atrā 'pi labdhāni; yathā tat sūtram: “yama-niyamā-sana-  
30 prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni” 'ti. te-  
ṣām ca svarūpaṁ tatrāi 'va draṣṭavyam.

mukhyā-dhikāriṇo nā 'sti bahir-aṅgasya yamā-di-pañcakasyā 'pekṣā;  
kevalād dhāraṇā-dhyānā-di-traya-rūpāt saṁyamād eva jñānam yogaç ca  
bhavati 'ti Pātāñjala-siddhāntaḥ. Jaḍabharatā-diṣu ca tathā drçyate 'pi.

- 35 atas tad-anusāreṇā 'cāryo 'py āha:

vāirāgyād abhyāsāc ca. 36.

kevalā-'bhyāsād dhyāna-rūpād eva vāirāgya-sahitāḥ jñānam tat-sādhana-yogaḥ ca bhavaty uttamā-'dhikāriṇām ity arthaḥ. tad uktam Gāruḍe 'pi :

“āsana-sthāna-vidhayo na yogasya prasādhakāḥ,  
vilamba-jananāḥ sarve vistarāḥ parikīrtitāḥ :  
Çiçupālāḥ siddhim āpa smaraṇā-'bhyāsa-gāuravād ” iti.

5

athavā vāirāgya-dhyānā-'bhyāsāv atra dhyānasyai 'va hetutayo 'ktāu, ca-kāraḥ ca dhāraṇā-samuccayāye 'ti.

tad evam jñānān mokṣo vyākhyātaḥ. ataḥ param “bandho viparyayād ” ity ukto bandha-kāraṇam viparyayo vyākhyāsyate. tatrā 'dau 10 viparyayasya svarūpam āha :

viparyaya-bhedāḥ pañca. 37.

avidyā-'smitā-rāga-dveṣā-'bhīniveṣāḥ pañca yogo-'ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthaḥ. tena çukty-ādi-jñāna-rūpāṇām viparyayāṇām asaṅgrāhe 'pi na kṣatīḥ. tatrā 'vidyā 'nityā-'çuci-duḥkhā- 15 'nātmasu nitya-çuci-sukhā-'tma-khyātir iti yoge proktā. evam asmitā 'py ātmā-'nātmanor ekatā-pratyayaḥ < çarīrā-'dy-atirikta ātmā nū 'stī > 'ty evam-rūpaḥ. avidyā tu nāi 'vāmrūpā; ātmanāḥ çarīrā-'çarīro-'bhaya-rūpatve 'pi çarīre 'ham-buddhy-upapattēḥ. rāga-dveṣāu tu prasiddhāv eva; abhīniveṣaḥ ca maraṇā-'di-trāsa iti. rāga-'dīnām viparyaya-kāryatayā viparyaya- 20 tvam.

viparyayasya svarūpam uktvā tat-kāraṇasyā 'çakter api svarūpam āha :  
açaktir aṣṭāvinṇatidhā tu. 38.

sugamam. etad api Kārikayā vyākhyātam :

“ekādaçe-'ndriya-vadhāḥ saha buddhi-vadhāir açaktir uddiṣṭā ;  
saptadaça vadhā buddher viparyayāt tuṣṭi-siddhīnām ” iti.  
“bādhīryam kuṣṭhitā 'ndhatvam jaḍatā 'jighratā tathā  
mūkatā kāuṇya-paṅgutve klāibyo-'dāvarta-mugdhata ”

25

ity ekādaçe-'ndriyāṇām ekādaça 'çaktayaḥ. svataḥ ca buddheḥ saptadaça 'çaktayaḥ; yathā vakṣyamāṇānām nava-tuṣṭīnām vighātā nava, tathā 30 vakṣyamāṇānām aṣṭa-siddhīnām ca vighātā aṣṭāv iti militvā ce 'māḥ svataḥ parataḥ cā 'ṣṭāvinṇatir buddher açaktaya ity arthaḥ. tu-çabda eṣām viçeṣa-prasiddhi-khyāpanā-'rthaḥ.

yayor vighātāu buddher açakti, te tuṣṭi-siddhī sūtra-dvayenā 'ha :  
tuṣṭir navadhā. 39.

35

svayam eva navadhātvaṁ vakṣyati.



**siddhir aṣṭadhā. 40.**

etad api svayam vakṣyati.

uktānām viparyayā-’çakti-tuṣṭi-siddhīnām viçeṣa-jijñāsāyām kramena  
sūtra-catuṣṭayam pravartate :

**5 avāntara-bhedāḥ pūrva-vat. 41.**

viparyayasyā ’vāntara-bhedā ye sāmānyataḥ pañco ’ktās, te pūrva-vat  
pūrvā-’cāryāir yatho ’ktās tathāi ’va viçiṣyā ’vadhāryāḥ; vistara-bhayān  
ne ’ho ’cyanta ity arthaḥ. te cā ’vidyā-’dayo mayā ’pi sāmānyata eva  
vyākhyātāḥ pañce ’ti; viçeṣatas tu dvāṣaṣṭi-bhedāḥ. tad uktaṁ Kārikā-  
10 yām :

“bhedaḥ tamaso ’ṣṭavidho, mohasya ca; d-’çavidho mahā-mohaḥ,  
tāmistro ’ṣṭādaçadhā, tathā bhavaty andha-tāmistra” iti.

asyā ’yam arthaḥ: aṣṭasv avyakta-mahad-ahamkāra-pañca-tanmātreṣu  
prakṛtiṣv anātmasv ātma-buddhir avidyā tamo ’ṣṭadhā bhavati. kārya-  
15 kāraṇā-’bhedenā kevala-vikṛtiṣv ātma-buddher apy atrā ’ntarbhāvaḥ. evam  
avidyāyā viṣaya-bhedenā ’ṣṭavidhatvāt tat-samāna-viṣayakasyā ’smitā-  
’khyā-mohasyā ’ṣṭavidhatvam. divyā-’divya-bhedenā çabdā-’dīnām viṣa-  
yānām daçatvāt tad-viṣayako rāgā-’khyo mahā-moho daçavidhaḥ. avidyā-  
’smitayor aṣṭau ye viṣayā, ye rāgasya daça viṣayās, tad-vighātakeṣv aṣṭā-  
20 daçasv aṣṭādaçadhā tāmistrā-’khyo dveṣaḥ. evaṁ teṣāṁ aṣṭādaçānām  
vināçā-’di-darçanād aṣṭādaçadhā ’ndha-tāmistrā-’khyo ’bhiniveço bhayam  
iti. eteṣāṁ ca tama-ādi-samjñā tad-dhettutvād iti.

**evam itarasyāḥ. 42.**

evam pūrva-vad eve ’tarasyā açakter apy avāntara-bhedā aṣṭāvinçatir  
25 viçeṣato ’vagantavyā ity arthaḥ. “açaktir aṣṭāvinçatidhe” ’ty etasminn  
eva sūtre ’ṣṭāvinçatidhātvam mayā vyākhyātam.

**ādhyātmikā-’di-bhedān navadhā tuṣṭiḥ. 43.**

idaṁ sūtram Kārikayā vyākhyātam :

“ādhyātmikāç catasraḥ prakṛty-upādāna-kāla-bhāgyā-’khyāḥ  
30 bāhyā viṣayo-’paramāt pañca nava tuṣṭayo ’bhimatā” iti.

asyā ’yam arthaḥ: ātmānam tuṣṭimataḥ saṁghātam adhikṛtya vartanta  
ity ādhyātmikās tuṣṭayaç catasraḥ. tatra prakṛty-ākhyā tuṣṭir yathā:  
< sāksātkāra-paryantaḥ pariṇāmaḥ sarvo ’pi prakṛter eva; tam ca prakṛtir  
eva karoti; aham tu kṛtasthaḥ pūrṇa > ity ātma-bhāvanāt paritoṣaḥ. iyaṁ  
35 tuṣṭir ambha ity ucyate. — tataç ca pravrajyo-’pādānena yā tuṣṭiḥ, so  
’pādānā-’khyā salilam ity ucyate. — tataç ca pravrajyāyām bahu-kālām

samādhy-anuṣṭhānena yā tuṣṭiḥ, sā kālā-'khyāu 'gha ity ucyate. — tataḥ  
ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhāu sati yā tuṣṭiḥ, sā  
bhāgyā-'khyā vṛṣṭir ity ucyate. iti catasra ādhyātmikāḥ. — bāhyāḥ pañca  
tuṣṭayo bāhya-viṣayeṣu pañcasu ṣabdā-'diṣv arjana-rakṣaṇa-kṣaya-bhoga-  
hinsā-'di-doṣa-nimittako-'paramāḥ jāyante. tāḥ ca tuṣṭayo yathā-kramam 5  
pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha iti paribhāṣitā  
iti.

kaṇcit tv imāḥ Kārikām anyathā vyākhyātavān; tad yathā: < viveka-  
sākṣātkāro 'pi prakṛti-pariṇāma eve 'ty alam dhyānā-'bhyāsene > 'ty evaṃ-  
drṣṭyā yā dhyānā-'di-nivṛttāu tuṣṭiḥ, sā prakṛty-ākhyā. < pravrajyo-'pā-  
dānenāi 'va mokṣo bhaviṣyati; kim dhyānā-'dine? > 'ti yā tuṣṭiḥ, so 10  
'pādānā-'khyā. < kṛta-saṃnyāsasyā 'pi kālenāi 'va mokṣo bhaviṣyati; alam  
udvegane > 'ti yā tuṣṭiḥ, sā kālā-'khyā. < bhāgyād eva mokṣo bhaviṣyati,  
na mokṣa-ḡastro-'kta-sādhanāir > evaṃ-kutarke yā tuṣṭiḥ, sā bhāgyā-'khye  
'ty-ādir artha iti. tan na; tad-vyākhyāta-tuṣṭinām abhāvasya jñānā-'dy- 15  
anukūlatvenā 'çakti-paribhāṣā-'nāucityād iti.

#### ūhā-'dibhiḥ siddhiḥ. 44.

ūhā-'di-bhedāiḥ siddhir aṣṭadhā bhavati 'ty arthaḥ. idam api sūtram  
Kārikayā vyākhyātam:

“ ūhaḥ ṣabdo 'dhyayanam duḥkha-vighātās trayas suhṛt-prāptiḥ 20  
dānam ca siddhayo 'ṣṭāu; siddheḥ pūrvo 'nkuṣas trividha ” iti.

asyā 'yam arthaḥ: atrā 'dhyātmikā-'di-duḥkha-traya-pratīyogikatvāt trayo  
duḥkha-vighātā mukhya-siddhayaḥ; itarās tu tat-sādhana-tvād gāuṇyāḥ  
siddhayaḥ. tatro 'ho yathā: upadeṣā-'dikam vināi 'va prāg-bhaviyā-'bhyāsa-  
vaḡāt tattvasya svayam ūhanam iti. ṣabdas tu yathā: anyadīya-pāṭham 25  
ākarmaṇya svayam vā ḡāstram ākalayya yaj jñānam jāyate, tad iti. adhya-  
yanam ca yathā: ḡiṣyā-'cārya-bhāvena ḡāstrā-'dhyayanāḥ jñānam iti. suhṛt-  
prāptir yathā: svayam upadeṣā-'rtham grhā-'gatāt parama-kūruṇikāḥ jñāna-  
lābha iti. dānam ca yathā: dhanā-'di-dānena paritoṣitāḥ jñāna-lābha iti.  
eṣu ca pūrvas trividha ūha-ṣabdā-'dhyayana-rūpo mukhya-siddher ānkuṣa 30  
ākarsakāḥ. suhṛt-prāpti-dānayoḥ ūhā-'di-trayā-'pekṣayā manda-sādhana-tva-  
pratipādanāye 'dam uktam.

kaṇcit tv < etāsām aṣṭa-siddhīnām ānkuṣo nivāraṇaḥ pūrvas trividho  
viparyayā-'çakti-tuṣṭi-rūpo bhavati, bandhakatvād > iti vyāçāṣṭe. tan na;  
tuṣṭy-abhāvasyā 'çaktitayā bādhiryā-'di-vat siddhi-virodhitā-lābhena tuṣṭy- 35  
atūṣṭyoro ubhayoḥ siddhi-virodhitvā-'sambhavāt.

< nanū 'hā-'dibhir eva katham siddhir ucyate; mantra-tapaḥ-samādhy-  
ādibhir apy animā-'dy-aṣṭa-siddheḥ sarva-ḡāstra-siddhatvād? > iti. tatṛā  
'ha:

ne 'tarād itara-hānena vinā. 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutaḥ? itara-hānena vinā, yataḥ sā siddhir itarasya viparyayasya hānaḥ vinā 'va bhavaty, ataḥ samsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvikī  
5 siddhir ity arthaḥ. tathā co 'ktaṁ Yoga-sūtreṇa: "te samādhāv upasargā, vyutthāne siddhaya" iti.

tad evaṁ "jñānān muktir" ity ārabhya vistaraṭo buddhi-guṇa-rūpaḥ pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktaḥ. etāu ca buddhi-tad-guṇa-rūpāu sargāu pravāha-rūpeṇā 'nyo-'nyam hetū,  
10 bījā-'nkura-vat. tathā ca Kārikā:

"na vinā bhāvair liṅgaṁ, na vinā liṅgena bhāva-nirvṛttiḥ;  
liṅgā-'khyo bhāvā-'khyas tasmād dvidvidhaḥ pravartate sarga" iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liṅga mahat-tattvam buddhir iti. samaṣṭi-sargaḥ pratyaya-sargaḥ ca samāptaḥ; sāmpratam "vyakti-  
15 bhedaḥ karma-viçeṣād" iti saṁkṣepād uktā vyaṣṭi-sṛṣṭir vistarataḥ prati-pādyate:

dāivā-'di-prabhedā. 46.

dāivā-'dih prabhedo 'vāntara-bhedo yasyāḥ, sā tathā sṛṣṭir iti çeṣaḥ. tad etat Kārikayā vyākhyātam:

20 "aṣṭa-vikalpo dāivas, tāiryagyonaḥ ca pañcadhā bhavati,  
mānuṣyaḥ cāi 'kavidhaḥ; samāsato bhāutikaḥ sarga" iti.

brāhma-prājāpatyai-'ndra-pūtra-gāndharva-yākṣa-rākṣasa-pāñcācū ity aṣṭa-vidho dāivaḥ sargaḥ; paçu-mrga-pakṣi-sarīṣya-sthāvarā ity tāiryagyonaḥ pañcavidhaḥ; mānuṣya-sargaḥ cāi 'ka-prakāra ity bhāutiko bhūtānām  
25 vyaṣṭi-prāṇinām Virājaḥ sakāçāt sarga ity arthaḥ.

avāntara-sṛṣṭer apy uktāyāḥ puruṣārthatvam āha;

ā-Brahma-stamba-paryantaṁ tat-kṛte sṛṣṭir ā vivekāt. 47.

Catur-mukham ārabhya sthāvarā-'ntā vyaṣṭi-sṛṣṭir api Virāṭ-sṛṣṭi-vad eva puruṣārthā bhavati, tat-tat-puruṣānām viveka-khyāti-paryantam ity  
30 arthaḥ.

vyaṣṭi-sṛṣṭāv api vibhāgam āha sūtra-trayeṇa:

ūrdhvaṁ sattva-viçālā. 48.

ūrdhvaṁ bhūr-lokād upari sṛṣṭiḥ sattvā-'dhikā bhavati 'ty arthaḥ.

tamo-viçālā mūlataḥ. 49.

35 mūlato bhūr-lokād adha ity arthaḥ.

**madhye rajo-viçālā. 50.**

madhye bhūr-loka ity. arthaḥ.

« nanv ekasyā eva prakṛteḥ kena nimittena sattvā-'di-viçālatayā vicitrāḥ sṛṣṭaya? » ity ākāṅkṣāyām āha:

**karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.**

6

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-rūpā bhavati. vāicitrye dṛṣṭānto garbha-dāsa-vat iti; yathā garbhā-'vasthām ārabhya yo dāsas, tasya bhṛtya-vāsanā-pāṭavena nānā-prakārā ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthaḥ.

« nanu ced ūrdhvaṃ, sattva-viçālā sṛṣṭir asti, tarhi tata eva kṛtā-10 'rthatvāt puruṣasya kim mokṣeṇa? » 'ti. tatrā 'ha:

**āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyaḥ. 52.**

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-yogād adho-'dho yoni-janmanaḥ so 'pi loko heya ity arthaḥ.

kim ca:

15

**samānam jarā-maraṇā-'di-jam duḥkham. 53.**

ūrdhvā-'dho-gatānām Brahmā-'di-sthāvaṇā-'ntānām sarveṣām eva jarā-maraṇā-'di-jam duḥkham sādharmaṇam; ato 'pi heya ity arthaḥ.

kim bahunā? kāraṇe layād api na kṛta-kṛtyate 'ty āha:

**na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt. 54.**

20

viveka-jñānā-'bhāve yadā mahad-ādiṣu vāirāgyam prakṛty-upāsanayā bhavati, tadā prakṛtāu layo bhavati; "vāirāgyāt prakṛti-laya" iti vacanāt. tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā jale magnaḥ puruṣaḥ punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā iṣvara-bhāvena punar āvir-bhavanti; saṃskārā-'der akṣayeṇa punā-rāgā-25 'bhivyakter viveka-khyātim vinā doṣa-dāhā-'nupapatter ity arthaḥ.

« nanu kāraṇam kenāpi na kāryate; ataḥ sū svatantrā katham svo-'pāsakasya duḥkha-nidānam utthānam punaḥ karoti? » tatrā 'ha:

**akāryatve 'pi tad-yogaḥ pāraṇāyāt. 55.**

prakṛter akāryatve 'py apreryatve 'py auye-'cchā-'nadhīnatve 'pi tad-30 yogaḥ punar-utthānāu-'cityam tal-līnasya. kutaḥ? pāraṇāyāt, puruṣārtha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punaḥ utthāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaḥ ca prakṛter na prerakāḥ, kim tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittāni 'ti na svātantrya-kṣatīḥ.

tathā ca Yoga-sūtram: “nimittam aprayojakam prakṛtīnām, varaṇa-bhedas tu tataḥ, kṣetrika-vad” iti. varaṇa-bhedah pratibandha-nivṛttiḥ.

prakṛti-layāt puruṣasyo 'tthāne pramāṇam apy āha:

**sa hi sarva-vit sarva-kartā. 56.**

6 sa hi pūrva-sarge kāraṇa-līnaḥ sargā-'ntare sarva-vit sarva-karte 'çvara ādi-puruṣo bhavati; prakṛti-laye tasyāi 'va prakṛti-pada-prāpty-āucityāt;

“tad eva saktah saha karmanāi 'ti liṅgam, mano yatra niṣaktam asye”  
'ty-ādi-çruter ity arthaḥ.

« nanv evam içvara-pratiṣedhā-'nupapattiḥ. » tatrā 'ha:

10 **Idrçe-'çvara-siddhiḥ siddhā. 57.**

prakṛti-līnasya janye-'çvarasya siddhir “yaḥ sarva-jñāḥ sarva-vid, yasya jñāna-mayaṁ tapa” ity-ādi-çrutibhyaḥ sarva-sammatai 'va; nitye-'çvarasyāi 'va vivādā-'spadatvād ity arthaḥ.

athavā “sa hī” 'ty-ādi sūtra-dvayam evaṁ vyākhyeyam: pāravaçyam  
15 api pratipādayati “sa hī” 'ti sūtreṇa. sa hi paraḥ puruṣa-sāmānyam sarva-jñāna-çaktimat sarva-kartṛtā-çaktimac ca; ayas-kānta-vat sarṁnidhi-mātreṇa prerakatvād ity arthaḥ. tathā cā 'samāptā-'rtha-puruṣa-sāṁnidhyāt tad-artham anye-'cchā-'nadhīnāyā api prakṛteḥ pravṛttir āvaçyakāi 'ti. — « nanv evam içvara-pratiṣedha-virodhaḥ. » tatrā 'ha: “Idrçe-'çvara-siddhiḥ siddhā.”  
20 sāmīdhyā-mātreṇe 'çvarasya siddhis tu çruti-smṛtiṣu sarva-sammate 'ty arthaḥ.

“aṅguṣṭha-mātraḥ puruṣo madhya ātmani tiṣṭhati;  
içāno bhūta-bhavyasya na tato vijugupsate.”

25 “srjate ca guṇān sarvān; kṣetra-jñas tv anupaçyati  
guṇān avikriyaḥ sarvān udāsīna-vad içvara”

ity-ādi-çruti-smṛtayaḥ cāi 'tādrçe-'çvare pramāṇam iti.

dvitīyā-'dhyāyā-'dim ārabhyāi 'tāvat-paryantaṁ sūtra-vyūhāiḥ pradhāna-sṛṣṭiḥ samāpitā. itaḥ param mokṣo-'papatty-artham pradhāna-sṛṣṭer jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-'khyā vaktavyā. tad-  
30 upapatty-artham ādāu pradhāna-sṛṣṭeḥ prayojanaṁ dvitīyā-'dhyāyasyā 'disūtre diṇ-mātreṇo 'ktaṁ vistarataḥ pratipādayati:

**pradhāna-sṛṣṭiḥ parārtham svato 'py, abhokṛtvād, uṣṭra-kuṇkuma-vahana-vat. 58.**

pradhānasya svata eva sṛṣṭir yady api, tathā 'pi parārtham, anyasya  
35 bhogā-'pavargā-'rtham; yatho 'ṣṭrasya kuṇkuma-vahanaṁ svāmy-artham. kutaḥ? abhokṛtvād, acetanatvena bhogā-'pavargā-'sambhavād ity arthaḥ.

«nanu “vimukta-mokṣā-rtham svārtham ve” ’ty anena svārthā ’pi sṛṣṭir ukte» ’ti cet, satyam; tathā ’pi puruṣārthatām vinā svārthatā ’pi na sidhyati. svārtho hi pradhānasya kṛta-bhogā-pavargāt puruṣād ātma-vimokṣaṇam iti. «nanu bhṛtya-tulyā cet prakṛtis, tarhi katham svāmīno duḥkhā-rtham api pravartata?» iti cen, na; sukhā-rtha-pravṛtṭyāi ’va 6 nāntariyaka-duḥkha-sambhavād, duṣṭa-bhṛtya-tulyatvād ve ’ti.

«nanu pradhānasyā ’cetanasya svataḥ sraṣṭṛtvam eva no ’papadyate; rathā-deḥ para-prayatnenāi ’va pravṛtti-darṣanād?» iti. tatrā ’ha:

**acetanatve ’pi kṣīra-vac ceṣṭitam pradhānasya. 59.**

yathā kṣīram puruṣa-prayatna-nāirapekṣyeṇa svayam eva dadhi-rūpeṇa 10 parīnamate, evam acetanatve ’pi para-prayatnam vinā ’pi mahad-ādi-rūpa-parīnamāḥ pradhānasya bhavati ’ty arthaḥ. “dhenu-vad vatsāye” ’ty anena sūtrenā ’sya na pāunaruktyam; tatra karaṇa-pravṛtter eva vicāritatvāt; dhenūnām cetanatvāc ce ’ti.

drṣṭāntā-’ntara-pradarṣana-pūrvakam uktā-rtha-hetum āha:

16

**karma-vad drṣṭer vā kālā-deḥ. 60.**

kālā-deḥ karma-vad vā svataḥ pradhānasya ceṣṭitam sidhyati, drṣṭa- 20 tvāt. yathāi ’ko gacchaty ṛtur, itaraḥ ca pravartata ity-ādi-rūpaṁ kālā-’di-karma svata eva bhavati, evam pradhānasyā ’pi ceṣṭā syāt; kalpanāyā drṣṭā-nusāritvād ity arthaḥ.

«nanu tathā ’pi <mame ’dam bhogā-’di-sādhanaṁ> iti pratisaṁdhānā-’bhāvān mūḍhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca pravṛtṭiḥ syāt?» tatrā ’ha:

**svabhāvāc ceṣṭitam, anabhisāṁdhānād, bhṛtya-vat. 61.**

yathā prakṛṣṭa-bhṛtyasya svabhāvāt saṁskārād eva pratiniyatā ’vaḥ 25 yakī ca svāmi-sevā pravartate, na tu sva-bhogā-bhiprāyeṇa, tathāi ’va prakṛteḥ ceṣṭitam saṁskārād eve ’ty arthaḥ.

**karmā-’kṛṣṭer vā ’nāditāḥ. 62.**

vā-ḥabdo ’tra samuccaye. yataḥ karmā ’nādy, ataḥ karmabhir ākar- 30 ṣaṇād api pradhānasyā ’vaçyakī vyavasthitā ca pravṛttir ity arthaḥ.

tad evam pradhānasya parārtham svataḥ sraṣṭṛtve siddhe para-pra- yojana-samāptāu svata eva pradhāna-nivṛtṭyā mokṣaḥ sidhyati ’ty āha praghaṭṭakena:

**vivikta-bodhāt sṛṣṭi-nivṛtṭiḥ pradhānasya, sūda-vat pāke. 63.**

vivikta-puruṣa-jñānāt para-vāirāgyeṇa puruṣārtha-samāptāu pradhā- 35

nasya sṛṣṭir nivartate ; yathā pāke niṣpanne pācakasya vyāpāro nivartata ity arthaḥ. iyaṃ evā 'tyantika-pralaya ity ucyate. tathā ca ṣṛutīḥ :

“tasyā 'bhidyānād yojanāt tattva-bhāvād  
bhūyaḥ cā 'nte viṣva-māyā-nivṛttir” iti.

- 5 « nanv evaṃ eka-puruṣasyo 'pādhāu viveka-jñāno-'tpattyā prakṛteḥ  
sṛṣṭi-nivṛttāu sarva-mukti-prasaṅga » iti. tatrā 'ha :

itara itara-vat tad-doṣāt. 64.

- itaras tu vivikta-bodha-rahita itara-vad baddha-vad eva prakṛtyā  
tiṣṭhati. kutaḥ? tad-doṣāt; tasya pradhānasyāi 'va tat-puruṣā-'rthā-'samā-  
10 panā-'khyā-doṣād ity arthaḥ. tad uktam Yoga-sūtre : “kṛtā-'rtham prati  
naṣṭam apy anaṣṭam tad anya-sūdhāraṇatvād” iti. tathā ca pūrva-sūtre  
yā pradhāna-nivṛttir uktā, sā vivikta-boddh-puruṣam praty eve 'ti bhāvaḥ.  
viṣva-māyā-ṣṛutir api jñāninam praty eva mantavyā; “ajām” iti ṣṛutyāi  
'kavākyatvād iti.

- 16 sṛṣṭi-nivṛtteḥ phalam āha :

dvayor ekatarasya vāu 'dāsīnyam apavargaḥ. 65.

dvayoḥ pradhāna-puruṣayor evāu 'dāsīnyam, ekākīṭā, paraspara-viyoga  
iti yāvat; so 'pavargaḥ kāivalyam. athavā puruṣasyāi 'va kāivalyam;  
'aham muktaḥ syām' ity eva puruṣārthatā-darṣanād ity arthaḥ.

- 20 eka-puruṣāu nivṛttā 'pi prakṛtiḥ puruṣā-'ntaram prati pravartata ity  
atra drṣṭāntam darśayati :

anya-sṛṣṭy-uparāge 'pi, na virato 'prabuddha-rajju-tattvasye 'vo  
'ragaḥ. 66.

- yathā jñāninam prati nivṛtto 'py ahir aprabuddha-rajju-tattvasya  
25 bhayā-'di-sṛṣṭy-uparāgāu na virato bhavati, tathāi 'va jñāni-puruṣam prati  
nivṛttā 'pi prakṛtir anyasyā 'jñasya buddhy-ādi-sṛṣṭy-uparāgān na viratā  
bhavati 'ty arthaḥ. virajyata iti pāthe 'pi virāgaḥ parān-mukhatā.

- uraga-tulyatvam ca pradhānasya; rajju-tulye puruṣe samāropanād  
iti. evaṃ-vidham rajju-sarpā-'di-drṣṭāntānām āçayam abuddhvāi 'vā 'bu-  
30 dhāḥ kecid vedānti-bruvūḥ prakṛter atyanta-tucchatvam mano-mātratvam  
vā tulayanti. etena prakṛti-satyatā-vādi-sāṃkhyo-'kta-drṣṭāntena ṣṛuti-  
smṛty-arthā bodhanīyāḥ.

na kevalam drṣṭāntavattvenā 'yam arthaḥ sidhyati, kiṃ tu :

karma-nimitta-yogāc ca. 67.

- 35 sṛṣṭāu nimittam yat karma, tasya sambandhād apy anya-puruṣārtham  
sṛjatī 'ty arthaḥ.

«nanu sarveṣāṃ puruṣānām aprārthakatayā nāirapekṣyā-’viçeṣe ’pi kañcit praty eva pradhānam pravartate, kañcit prati ca nivartata ity atra kiṃ niyāmakam? na ca karma niyāmakam; kasya puruṣasya kiṃ karme ’ty atrā ’pi niyāmakā-’bhāvād » iti. tatrā ’ha :

**nāirapekṣye ’pi prakṛty-upakāre ’viveko nimittam. 68.**

puruṣānām nāirapekṣye ’py <ayam me svāmy, ayam evā ’ham > ity avivekād eva prakṛtiḥ sṛṣṭy-ādibhiḥ puruṣān upakarotī ’ty arthaḥ. tathā ca yasmāi puruṣāyā ’tmānam avivicya darṣayitum vāsanā vartate, tam praty eva pradhānam pravartata ity eva niyāmakam iti bhāvah.

«pravṛtti-svabhāvatvāt katham viveke ’pi nivṛttir upapadyatām? » 10  
tatrā ’ha :

**nartaki-vat pravṛttasyā ’pi nivṛttiḥ cāritārthyāt. 69.**

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena. ataḥ pravṛttasyā ’pi pradhānasya puruṣārtha-samāpti-rūpe caritā-’rthatve sati nivṛttir yuktā; yathā pariśadbhyo nṛtya-darṣanā-’rtham pravṛttāyā 16 nartakyās tat-siddhāu nivṛttir ity arthaḥ.

nivṛttāu hetv-antaram āha :

**doṣa-bodhe ’pi no ’pasarpaṇam pradhānasya, kula-vadhū-vat. 70.**

puruṣeṇa prakṛteḥ pariṇāmitva-duḥkhātmakatvā-’di-doṣa-darṣanād api 20 lajjitāyāḥ prakṛteḥ punar na puruṣam praty upasarpaṇam; kula-vadhū-vat; yathā <svāminā me doṣo dṛṣṭa > ity avadhāraṇena lajjitā kula-vadhūr na svāminam upasarpātī, tadvad ity arthaḥ. tad uktaṃ Nāradiye :

“savikārā ’pi māuḍhyena ciram bhuktā guṇā-’tmanā  
prakṛtīr jñāta-doṣe ’yam lajjaye ’va nivartata ” iti.

25

etad evo ’ktaṃ Kārikayā ’pi :

“prakṛteḥ sukumāratarām na kiñcid astī ’ti me matir bhavati,  
yā <dṛṣṭā ’smī > ’ti punar na darṣanam upāiti puruṣasye ” ti.

«nanu puruṣārtham cet pradhāna-pravṛttis, tarhi bandha-mokṣābhyām puruṣasya pariṇāmā-’pattir? » iti. tatrā ’ha :

30

**nāi ’kāntato bandha-mokṣāu puruṣasyā, ’vivekād ṛte. 71.**

duḥkha-yoga-viyoga-rūpāu bandha-mokṣāu puruṣasya nāi ’kāntatas tattvataḥ, kiṃ tu caturtha-sūtra-vakṣyamāṇa-prakāreṇā ’vivekād eve ’ty arthaḥ.

paramārthatas tu yathoktāu bandha-mokṣāu prakṛter eve ’ty āha :

35



**prakṛter āñjasyāt, sasaṅgatvāt, paçu-vat. 72.**

prakṛter evā 'ñjasyena tattvato duḥkhena bandha-mokṣāu; sasaṅga-tvād, duḥkha-sādhanaṁ dharma-dibhir liptatvāt; paçu-vat; yathā paṣū rajjvā liptatayā bandha-mokṣa-bhāgi, tadvad ity arthaḥ. etad uktam

5 Kārikayā:

“tasmān na badhyate 'ddhā, na mucyate, nā 'pi saṁsarati puruṣaḥ;  
saṁsarati badhyate mucyate ca nānā-ṛayā prakṛtir” iti.

“dvayor ekatarasya vāu 'dāsīnyam apavarga” iti sūtre ca yaḥ puruṣasyā  
'py apavarga uktaḥ, sa pratibimba-rūpasya mithyā-duḥkhasya viyoga  
10 eve 'ti.

«buddher ye bhāvā-ṣṭaka-rūpā guṇās, tatṛ kair bandhaḥ, kair vā  
mokṣa?» ity ākāṅkṣāyām āha:

**rūpāḥ saptabhir ātmānam badhnāti pradhānam, koṣa-kāra-  
vad, vimocayaty eka-rūpeṇa. 73.**

15 dharma-vāirāgyāi-ṣvayā-dharmā-jñānā-vāirāgyā-nāiṣvayāḥ sapta-  
bhi rūpāḥ sva-dharmāḥ duḥkha-hetubhiḥ prakṛtir ātmānam duḥkhena  
badhnāti; koṣa-kāra-vat; koṣa-kāra-kṛmir yathā sva-nirmiteṇā 'vāseṇā  
'tmānam badhnāti, tadvat. sāi 'va ca prakṛtir eka-rūpeṇa jñānenāi 'vā  
'tmānam duḥkhān mocayati 'ty arthaḥ.

20 «nanu <bandha-muktī avivekāḍ> iti yad uktam, tad ayuktam; avi-  
vekasyā 'heyā-nupādeyatvāt; loka duḥkhasya tad-abhāva-sukhā-der eva  
ca svato heyo-pādeyatvāt. anyathā dṛṣṭa-hānir» ity ākāṅkya caturtha-  
sūtro-ktam svayam vivṛṇoti:

**nimittatvam avivekasya, na dṛṣṭa-hāniḥ. 74.**

25 avivekasya puruṣeṣu bandha-mokṣa-nimittatvam eva puro 'ktam, na  
tv aviveka eva tāv iti; nā 'to dṛṣṭa-hānir ity arthaḥ. etac ca prathamā-  
'dhyāya-sūtreṣu spaṣṭam. aviveka-nimittāt prakṛti-puruṣayoḥ saṁyogaḥ;  
tasmāc ca saṁyogād utpadyamānasya prakṛta-duḥkhasya puruṣe yaḥ pra-  
tibimbaḥ, sa eva duḥkha-bhogo duḥkha-bandhaḥ; tan-nivṛttir eva ca  
30 mokṣā-khyaḥ puruṣārtha iti.

tad evam ādi-sargam ārabhya 'tyantika-laya-paryanto 'khila-pariṇāmaḥ  
pradhāna-tad-vikārāṇām eva; puruṣas tu kṛtastha-pūrṇa-cinmātra eve 'ty  
adhyāya-dvayena vistarato vivecitam. tasya vivekasya niṣpatty-upāyeṣu  
sāra-bhūtam abhyāsam āha:

35 **tattvā-bhyāsān <ne 'ti ne 'ti> 'ti tyāgād viveka-siddhiḥ. 75.**

prakṛti-paryanteṣu jadesu <ne 'ti ne 'ti> 'ty abhimāna-tyāga-rūpāt  
tattvā-bhyāsād viveka-niṣpattir bhavati; itarat sarvam abhyāsasyā 'nga-

mātram ity arthaḥ. tathā ca ṣṛuṭiḥ “athā 'ta ādeḥ: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param asti,” “sa eṣa ātmā ne 'ti ne 'ti” 'ty-ādir iti.

“avyaktā-'dye viśeṣā-'nte vikāre 'smiṇ ca varṇite  
cetanā-'cetanā-'nyatva-jñānena jñānam ucyata” iti.

5

yathā:

“asthi-sthūpaṃ snāyu-yutam māṃsa-ṣaṇṭha-lepanam  
carmā-'vanaddham durgandhi pūrṇam mūtra-puṣṭiḥ  
jarā-ṣoka-samāviṣṭam rogā-'yatanam āturam  
rajasvalam anityam ca bhūtā-'vāsam imam tyajet.  
nadi-kūlam yathā vṛkṣo, vṛkṣam vā ṣakunir yathā,  
tathā tyajann imam deham kṛcchrād grāhād vimucyata”

10

iti. etad eva Kārikayā 'py uktam:

“evam tattvā-'bhyāsān <nā 'smi, na me, nā 'ham> ity aparīṣaṃ  
aviparyayād viṣuddham kevalam utpadyate jñānam” iti.

15

<nā 'smi> 'ty ātmanaḥ kartṛtva-niṣedhaḥ; <na me> iti saṅga-niṣedhaḥ;  
<nā 'ham> iti tādātmya-niṣedhaḥ. <kevalam> ity asya vivaraṇam: <avi-  
paryayād viṣuddham> iti; antarā-'ntarā viparyayaṇā 'viprutam ity arthaḥ.  
idam eva kevalatvam siddhi-ṣabdena sūtre proktam; “viveka-khyātir  
aviplavā hāno-'pāya” iti Yoga-sūtreṇāi 'tādṛṣa-jñānasyāi 'va mokṣa-hetu-  
tva-siddhir iti.

viveka-siddhāu viśeṣam āha:

adhikāri-prabhedān na niyamah. 76.

mandā-'dy-adhikāri-bheda-sattvād abhyāse kriyamāṇe 'py asminn eva  
janmani viveka-niṣpattir bhavati 'ti niyamo nā 'stī 'ty arthaḥ. ata uttamā-  
'dhikāram abhyāsa-pāṭavenā 'tmanaḥ sampādayed iti bhāvah.

viveka-niṣpattyāi 'va nistāro, nā 'nyathe 'ty āha:

bādhitā-'nuvṛtṭyā madhya-vivekato 'py upabhogaḥ. 77.

sakṛt samprajñāta-yogenā 'tma-sākṣātkāro-'ttaram madhya-vivekā-  
'vasthe madhyama-viveke 'pi sati puruṣe bādhitānām api duḥkhā-'dīnām  
prārabdha-vaṣāt pratibimba-rūpeṇa puruṣe 'nuvṛtṭyā bhogo bhavati 'ty  
arthaḥ. viveka-niṣpattiḥ cā 'punar-utthānād asamprajñātād eva bhavati  
'ti; atas tasyām satyām na bhogo 'stī 'ti pratipādayitum madhya-vivekata  
ity uktam. manda-vivekas tu sākṣātkārāt pūrvam ṣravaṇa-manana-  
dhyāna-mātra-rūpa iti vibhāgaḥ.

35

jīvan-muktaḥ ca. 78.

jīvan-mukto 'pi madhya-vivekā-'vastha eva bhavati 'ty arthaḥ.

jīvan-mukte pramāṇam āha :

upadeśyo-'padeśṭṛtvāt tat-siddhiḥ. 79.

çāstreṣu viveka-viśaye guru-çiṣya-bhāva-çraṇanāj jīvan-mukti-siddhir ity arthaḥ; jīvan-muktasyāi 'vo 'padeśṭṛtva-sambhavād iti.

6 çrutiç ca. 80.

çrutir api jīvan-mukte 'sti

“dīkṣayāi 'va naro mucyeta, tiṣṭhen mukto 'pi vīgrahe; ”  
kulāla-cakra-madhya-stho vicchinno 'pi bhramed ghaṭaḥ,”

“brahmāi 'va san brahmā 'pyeti” 'ty-ādir iti. Nārādīya-smṛtir api:

10 “pūrvā-'bhyāsa-balāt kārye na lokyo na ca vāidikaḥ  
a-puṇya-pāpaḥ sarvā-'tmā jīvan-muktaḥ sa ucyata” iti.

« nanu çraṇana-mātreṇā 'py upadeśṭṛtvaṁ syāt? » tatrā 'ha :

itarathā 'ndha-paramparā. 81.

15 itarathā manda-vivekasyā 'py upadeśṭṛtve 'ndha-paramparā-'pattir ity  
arthaḥ. sāmagryeṇā 'tma-tattvam ajñātvā ced upadiçet, kasmīṇçcid ançe  
sva-bhīmaṇa çīṣyam api bhrānti-kuryāt, so 'py anyam, so 'py anyam ity  
evam andha-parampare 'ti.

« nanu jñānena karma-kṣaye sati katham jīvanam syāt? » tatrā 'ha :

cakra-bhramaṇa-vad dhṛta-çarīraḥ. 82.

20 kulāla-karma-nivṛttāv api pūrvā-karma-vegād yathā svayam eva kiyat-  
kālam cakram bhramati, evaṁ jñāno-'ttaram karmā-'nutpattāv api prā-  
rabdha-karma-vegena çeṣṭamānaḥ çarīraḥ dhṛtvā jīvan-muktas tiṣṭhaṭi  
'ty arthaḥ.

« nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye katham  
25 çarīra-dhāraṇam? na ca <yogasya saṁskārā-'bhibhāvakatve kim mānam?>  
iti vācyam; “vyutthāna-nirodha-saṁskārayor abhibhava-prādurbhāvau  
nirodha-pariṇāma” iti Yoga-sūtratas tat-siddheḥ; cira-kālīnasya viśayā-  
'ntarā-'veçasya viśayā-'ntara-saṁskārā-'bhibhāvakatāyā loke 'py anubhavāc  
ce » 'ti. tatrā 'ha :

30 saṁskāra-leḍatas tat-siddhiḥ. 83.

çarīra-dhāraṇa-hetavo ye viśaya-saṁskārās, teṣāṁ alpā-'vaçeṣāt tasya  
çarīra-dhāraṇasya siddhir ity arthaḥ. atra cā 'vidyā-saṁskārasya sattā-  
nā 'pekṣyate; avidyāyā janmā-'di-rūpa-karma-vipākā-'rambha-mātre hetu-  
tvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātatvāt; “vita-rāga-janmā-'dar-

ṣaṇād" iti Nyāyāc ca. na tu prārabdha-phalaka-karma-bhoge 'pī 'ti. yatra ca niyamenā 'vidyā 'pekṣyate, sa prayāsa-viṣeṣa-rūpo bhogo mūḍheṣv evā 'sti; jīvan-muktānām tu bhogā-'bhāsa eve 'ti prāg uktam. yat tu kaṣcid vedānti-bruvo «'vidyā-saṁskāra-leṣo 'pi jīvan-muktasya tiṣṭhatī» 'ty āha, tan na; dharmā-'dharmo-'tpatti-prasaṅgāt; andha-paramparā-prasaṅgāt; avidyā-saṁskāra-leṣa-sattā-kalpane prayojanā-'bhāvāc ca. etac ca Brahma-mīmāṁsā-bhāṣye prapañcitam iti. 5

ṣāstra-vākya-rtham upasaṁharati:

vivekān niḥṣeṣa-duḥkha-nivṛttāu kṛta-kṛtyo, ne 'tarān — ne 'tarāt. 84. 10

uktāyā viveka-siddhitaḥ para-vairāgya-dvārā sarva-vṛtti-nirodhena yadā niḥṣeṣato bādhitā-'bādhitā-sādhāranyenā 'khila-duḥkhaḥ nivartate, tadāi 'va puruṣaḥ kṛta-kṛtyo bhavati. ne 'tarāḥ, jīvan-mukty-āder apī 'ty arthaḥ. — ne 'tarād iti vīpsā 'dhyāya-samāptāu.

atyanta-laya-paryantaḥ kāryo 'vyaktasya, nā 'tmanaḥ. 15  
prokta evaṁ viveko 'tra para-vairāgya-sādhanaṁ.

iti Vijñānabhikṣu-nirmite Kāpila-sāṅkhya-pravacanasya bhāṣye vairāgya-'dhyāyas tṛtiyaḥ.

ṣāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīm viveka-jñāna-sādhanaṁ pradarṣaṇīyānī 'ty etad-arthaṁ caturthā-'dhyāya ārabhyate: 20  
rāja-putra-vat tattvo-'padeṣāt. 1.

pūrva-pāda-ṣeṣa-sūtra-stha-viveko 'nuvartate. rāja-putrasye 'va tattvo-'padeṣād viveko jāyata ity arthaḥ. atre 'yam ākhyāyikā: kaṣcid rāja-putro gaṇḍa-rkṣa-janmanā purān niḥsāritaḥ Ṣabareṇa kenacit poṣito «'haṁ Ṣabara» ity abhimanyamāna āste. taṁ jīvanam jñātvā kaṣcid amātyaḥ 25 prabodhayati: «na tvam Ṣabaro, rāja-putro 'sī» 'ti. sa yathā jhaṭity eva Cāṇḍālā-'bhīmānaṁ tyaktvā tātvikaṁ rāja-bhāvam evā 'lambate «rājā 'ham asmī» 'ti, evaṁ evā «'di-puruṣāt paripūrṇa-cinmātratvenā 'bhivyaktād utpannas tvam tasyā 'ṇa» iti kārūṇiko-'padeṣāt prakṛty-abhimānaṁ tyaktvā «Brahma-putratvād aham api Brahmāi 'va, na tu tad-vilakṣaṇaḥ saṁ- 30 sārī» 'ty evaṁ sva-svarūpam evā 'lambata ity arthaḥ. tathā Gāruḍa:

- “yathāi 'ka-hema-maṇinā sarvaṃ hēmamayam bhavet,  
tathāi 'va jñātam iṣena jñātenā 'py akhilaṃ jagat.  
grahā-'viṣṭo dvijaḥ kaṣcic < Chūdro 'ham > iti manyate,  
graha-nācāt punaḥ svīyam brāhmaṇyam manyate yathā,  
5 māyā-'viṣṭas tathā jīvo < deho 'ham > iti manyate,  
māyā-nācāt punaḥ svīyam rūpam < Brahmā 'smi > manyata ” iti.

strī-Çūdrā-'dayo 'pi brāhmaṇena brāhmaṇasyo 'padeṣaṃ çrutvā kṛtā-  
'rthāḥ syur ity etad-artham ākhyāyikā-'ntaraṃ darṣayati:

**piçāca-vad anyā-'rtho-'padeṣe 'pi. 2.**

- 10 Arjunā-'rtham çrī-Kṛṣṇena tattvo-'padeṣe kriyamāṇe 'pi samīpa-sthasya  
piçācasya viveka-jñānaṃ jātam, evaṃ anyeṣāṃ api bhaved ity arthaḥ.

yadi ca sakṛd-upadeṣāj jñānaṃ na jāyate, tado 'padeṣā-'vṛttir api  
kartavye 'tī 'tīhāsā-'ntaram āha:

**āvṛttir asakṛd-upadeṣāt. 3.**

- 15 upadeṣā-'vṛttir api kartavyā; Chāndogyā-'dāu Çvetaketv-ādikam praty  
Āruṇi-prabhṛtīnāṃ asakṛd-upadeṣe-'tīhāsād ity arthaḥ.

vāirāgyā-'rtham nidarṣana-pūrvakam ātma-saṃghātasya bhaṅguratvā-  
'dikam pratipādayati:

**pitā-putra-vad ubhayor dṛṣṭatvāt. 4.**

- 20 svasya pitā-putrayor ivā 'tmano 'pi maraṇo-'tpattyor dṛṣṭatvād anu-  
mitatvād vāirāgyeṇa viveko bhavati 'ty arthaḥ. tad uktam:

“ātmanaḥ pitṛ-putrābhyāṃ anumeyāu bhavā-'pyayāv ” iti.

itaḥ param utpanna-jñānasya viraktasya jñāna-niṣpatty-aṅgāny ākhyā-  
yiko-'kta-dṛṣṭāntair darṣayati:

- 25 **çyena-vat sukha-duḥkhī tyāga-viyogābhyām. 5.**

parigraho na kartavyo, yato dravyānāṃ tyāgena lokaḥ sukhī viyogena  
ca duḥkhī bhavati, çyena-vad ity arthaḥ. çyeno hi sāmīsaḥ kenā-'py  
upahatyā 'miṣād viyojya duḥkhī kriyate; svayaṃ cet tyajati, tadā duḥkhād  
vimucyate. tad uktam:

- 30 “sāmīsaṃ kuraraṃ jaghnur balino 'nye nirāmiṣāḥ;  
tadā 'miṣaṃ parityajya sa sukhaṃ samavindate ” 'tī.

tathā Manunā 'py uktam:

“nadī-kūlaṃ yathā vṛkṣo, vṛkṣaṃ vā çakunir yathā,  
tathā tyajann imaṃ dehaṃ kṛcchrād grāhād vimucyata ” iti.

**ahi-nirvlayani-vat. 6.**

yathā 'hir jīrṇām tvacam parityajaty anāyāsena heya-buddhyā, tathāi  
'va mumukṣuḥ prakṛtim bahu-kālo-pabhuktām jīrṇām heya-buddhyā  
tyajed ity arthaḥ. tad uktam: "jīrṇām tvacam ivo 'raga" iti.

tyaktam ca prakṛty-ādikam punar na svikuryād ity atrā 'ha:

**chinna-hasta-vad vā. 7.**

yathā chinnaṁ hastam punaḥ ko-'pi nā 'datte, tathāi 'vāi 'tat tyaktam  
punar nā 'bhimanyete 'ty arthaḥ. — vā-ṣabdo 'py-arthe.

**asādhanaś-'nucintanam bandhāya, Bharata-vat. 8.**

vivekasya yad antar-aṅga-sādhanaṁ na bhavati, sa ced dharmo 'pi 10  
syāt, tathā 'pi tad-anucintanam tad-anuṣṭhāne cittasya tātparyaṁ na  
kartavyaṁ, yatas tad bandhāya bhavati viveka-vismāṛakatayā; Bharata-  
vat; yathā Bharatasya rāja-rṣer dharmyam api dīnā-'nātha-hariṇa-ṣāva-  
kasya poṣaṇam ity arthaḥ. tathā ca Jaḍabharatam prakṛtya Viṣṇupurāṇe:

"capalaṁ capale tasmin dūra-gaṁ dūra-gāmini

16

āsīc cetaḥ samāsaktam tasmin hariṇa-potaka" iti.

**bahubhir yoge virodho rāgā-'dibhiḥ, kumāri-ṣaṅkha-vat. 9.**

bahubhiḥ saṅgo na kāryaḥ; bahubhiḥ saṅge hi rāgā-'dy-abhivyaṅkya  
kalaho bhavati yoga-bhraṇṇakaḥ; yathā kumāri-hasta-ṣaṅkhānām anyo-  
'nya-saṅgena jhaṇatkāro bhavati 'ty arthaḥ.

20

**dvābhyām api tathāi 'va. 10.**

dvābhyām yoge 'pi tathāi 'va virodho bhavati; ata ekākināi 'va sthā-  
tavyam ity arthaḥ. tad uktam:

"vāse bahūnām kalaho bhaved, vārttā dvayor api;

eka eva caret tasmāt, kumāryā iva kaṅkaṇam" iti.

26

"ācā-vāivaṣya-virase citte saṁtoṣa-varjite

mlāne vaktram ivā 'darṣe na jñānam pratibimbati"

'ti vacanān nirācatā yoginā 'nuṣṭheye 'ty āha:

**nirācaḥ sukhi, Piṅgalā-vat. 11.**

ācām tyaktvā puruṣaḥ saṁtoṣā-'khyā-sukhavān bhūyāt; Piṅgalā-vat; 30  
yathā Piṅgalā nāma vegyā kāntā-'rthinī kāntam alabdhvā nirviṇṇā satī  
vihāyā 'ṣām sukhinī babbhūva, tad vad ity arthaḥ. tad uktam:

"āṣā hi paramaṁ duḥkhaṁ, nāirāṣyam paramaṁ sukham,

yathā saṁchidya kāntā-'ṣām sukhaṁ suṣvāpa Piṅgale" 'ti.

« nanv ācā-nivṛtṭyā duḥkha-nivṛtṭiḥ śyāt; sukham tu kutaḥ, sādhanā-  
 'bhāvād? » iti. ucyate: cittasya sativa-prādhānyena svābhāvikaṁ yat  
 sukham ācayā pihitaṁ tiṣṭhati, tad evā 'cā-vigame labdha-vṛttikam bha-  
 vati, tojaḥ-pratibaddha-jala-çāitya-vad iti na tatra, sādhanā-'pekṣā. etad  
 5 eva cā 'tma-sukham ity ucyata iti.

yoga-pratibandhakatvād ārambho 'pi bhogā-'rtham na kartavyaḥ;  
 anyathāi 'va tad-upapattir ity āha:

**anārambhe 'pi para-grhe sukhī, sarpa-vat. 12.**

sukhī bhaved iti çeṣaḥ. çeṣaṁ sugamam. tad uktam:

10 “grhā-'rambho hi duḥkhāya, na sukhāya katham-cana;  
 sarpaḥ para-kṛtaṁ veçma praviçya sukham edhata” iti.

çāstrebyho gurubhyaç ca sāra eva grāhyah; anyathā 'bhyupagama-  
 vādā-'dibhir ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cāi  
 'kāgratāyā asaṁbhavād ity āha:

15 **bahu-çāstra-gurū-'pāsane 'pi sārā-'dānam, ṣaṭpada-vat. 13.**

kartavyam iti çeṣaḥ; anyat sugamam. tad uktam:

“anubhyaç ca mahadbhyaç ca çāstrebyah kuçalo narah  
 sarvataḥ sāram ādadyāt, puṣpebhya iva ṣaṭpada” iti.

Mārkuṇḍeyapurāṇe ca:

20 “sāra-bhūtam upāśīta jñānam yat svārtha-sādhakam;  
 jñānānam bahutā yāi 'sā yoga-vigraha-karī hi sā.  
 < idam jñeyam, idam jñeyam > iti yas triṣṭaṣ caret,  
 30 asāu kalpa-sahasreṣu nāi 'va jñeyam avāpuṇyād” iti.

sādhanā-'ntaram yathā tathā bhavaty, ekāgratayāi 'va samādhi-pālana-  
 25 dvārā viveka-sāksātkāro niṣpādanīya ity āha:

**iṣu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ. 14.**

yathā çura-nirmāṇyāi 'ka-cittasye 'ṣu-kārasya pārçve rūjō gamanau  
 'pi na vṛtṭy-antara-nirodho 'hīyata, evam ekāgra-cittasya sarvathā 'pi na  
 samādhi-hānir vṛtṭy-antara-nirodha-kṣatir bhavati. tataç ca viṣayā-'ntara-  
 30 saṁcārā-'bhāve dhyeya-sāksātkāro 'py avaçyam bhavati 'ty ekāgratām  
 kuryād ity arthaḥ. tad uktam:

“tadūi 'vam ātmany avaruddha-citto na veda kimcid bahir antaram vā,  
 yathe 'ṣu-kāro nṛpatir vrajantam iṣāu gatā-'tmā na dadarça pārçva” iti.

satyām çaktāu jñāna-balāc cec chāstra-kṛta-niyamo vṛthā laṅghyate,  
 35 tadā jñānā-'niṣpattiyā 'narthakyaṁ jñāna-sāadhanānam bhavati 'ty āha:

**kr̥ta-niyama-laṅghanād ānarthakyaṃ, loka-vat. 15.**

'yah çāstreṣu kr̥to yoginām niyamaḥ, tasyo 'llaṅghane jñāna-niṣpatty-  
ākhyo 'rtho na bhavati; loka-vat; yāthā loke bhāṣajyā-'dāu vihita-pathyā-  
dīnām laṅghane tat-tat-siddhir na bhavati, tadvad ity arthaḥ. aṣaktyā  
jñāna-rakṣā-rtham vā laṅghane tu na jñāna-pratibandhaḥ;

5

"apeta-vrata-karmā tu kevalam brahmaṇi sthitaḥ  
brahma-bhūtaḥ caran loke brahma-cārī 'ti kathyate."  
"na papāṭha guru-proktām kr̥to-'panayanaḥ çrutim  
na dadarça ca karmāṇi çāstrāṇi jagrhe na ce "

'ty-ādy-Anugītā-'di-vākyebhyaḥ. ata eva Viṣṇupurāṇā-'dāu vṛthā karma-10  
tyāgina eva pākhaṇdatayā nīnditāḥ

"pumsām jaṭā-dharaṇa-māuṇḍyavatām vṛthāi 'va  
moghā-'çinām akhila-çāuca-bahiṣkṛtānām  
piṇḍa-pradāna-piṭṭ-loya-vivarjitānām  
sambhāṣaṇād api narā narakam prayāntī "

15

'ty-ādine 'ti.

niyama-vismaraṇe 'py ānarthakyaṃ āha :

**tad-vismaraṇe 'pi, bheki-vat. 16.**

sugamam. bhekyāç ce 'yam ākhyāyikā. kaçcid rājā mṛgayām gato  
vipine sundarīm kanyām dadarça; sū ca rājñā bhūryā-bhāvāya prārthitā 20  
niyamaṃ cakre: yadā mahyaṃ tvayā jalam pradarçyate, tadā mayā gan-  
tavyam iti. ekadā tu kr̥ḍayā pariçrūtā rājānam papraccha: kutra jalam?  
iti. rājā 'pi samayaṃ vismr̥tya jalam adarçayat. tataḥ sū bheka-rāja-  
duhitā kāmā-rūpiṇī bheki bhūtvā jalam viveça. tataç ca rājā jalā-'dibhir  
anviṣyā 'pi na tām avindat iti.

25

çravaṇa-vad guru-vākya-nīmāṇsāyā apy āvaçyaktva itihāsam āha :

no 'padeça-çravaṇe 'pi kr̥ta-kr̥tyatā parāmarçād ṛte, Virocana-  
vat. 17.

parāmarço guru-vākya-tūtparya-nirṇāyako vicāraḥ. tam vino 'padeça-  
vākya-çravaṇe 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeça-çravaṇe 30  
'pī 'ndra-Virocanayor madhye Virocanasya parāmarçā-'bhāvena vivekū-  
'bhāva-çruter ity arthaḥ. ato gurū-'padiṣṭasya mananam api kāryam iti.  
dr̥çyate ce 'dānīm apy ekasyāi 'va < tat tvam asy >-upadeçasya nānā-rūpāir  
arthe sambhāvanā: akhaṇḍatvam avāidharṃya-lakṣaṇā-'bhedo 'vibhāgaç  
ce 'ti.

35

ata eva ca parāmarço dr̥çyata ity āha :

**dr̥ṣṭas tayor Indrasya. 18.**



tac-chabdeno 'cyamānayoḥ parāmarṇaḥ. tayoḥ Indra-Virocanayoḥ madhye parāmarṇa Indrasya dṛṣṭaḥ ce 'ty arthaḥ.

kṛta-kṛtyatām apī 'ndrasya dṛṣṭānta-vidhayā pradarṇayan samyag-jñānā-rthinā ca guru-sevā bahu-kālām kartavye 'ty āha :

- 5 prapṇati-brahmacaryo-'pasarpaṇāni kṛtvā siddhir bahu-kālāt, tadvat. 19.

tadvad Indrasye 'vā 'nyasyā 'pi gurāu prapṇati-vedādhyayana-sevā-'dīn kṛtvāi 'va siddhis tattvā-rtha-sphūrtir bhavati, nā 'nyathe 'ty arthaḥ. tathā ca ṇṇtiḥ :

- 10 “yasya deve parā bhaktir yathā deve tathā gurū,  
tasyāi 'te kathitā hy arthāḥ prakāṇṇe mahātmana” iti.

na kāla-niyamo, Vāmadeva-vat. 20.

- āhika-sādhanaḥ eva bhavati 'ty-ādir jñāno-'daye kāla-niyamo nā 'sti;  
Vāmadeva-vat; Vāmadevasya janmā-'ntarīya-sādhanebhyo garbhe 'pi yathā  
15 jñāno-'dayas, tathā 'nyasyā 'pī 'ty arthaḥ. tathā ca ṇṇtiḥ “tad dhāi  
'tat paṇyan ṇṇir Vāmadevaḥ pratipede <'ham Manur abhavaṃ Sūryaḥ ce >  
'ti. tad idam apy etarhi ya evaṃ vedā <'ham brahmā 'smī > 'ti, sa idam  
sarvam bhavati” 'ty-ādir iti. <aham Manur abhavam > ity-ādikam avāi-  
dharmya-lakṣaṇā-'bheda-param sarva-vyūpakatā-'khyā-brahmatā-param vā;

- 20 “sarvaṃ samāpnoṣi, tato 'si sarva”

ity-ādi-smaraṇāt. <sa idam sarvam bhavati > 'ti tv āupādhika-pariccheda-  
syā 'tyanto-'cheda-param iti.

«nanu saguṇo-'pāsanāyā api jñāna-hetutva-ṇṇavaṇāt tata eva jñānam  
bhaviṣyati; kim-artham duṣkara-sūkṣma-yoga-carye?» 'ti. tatrā 'ha :

- 25 adhyasta-rūpo-'pāsanāt pāramparyeṇa, yajñō-'pāsakānām iva.  
21.

- siddhir ity anuṣajyate. adhyasta-rūpāiḥ puruṣānām Brahma-Viṣṇu-  
Harā-'dīnām upāsanāt pāramparyeṇa Brahmā-'di-loka-prāpti-krameṇa sat-  
tva-guddhi-dvārā vā jñāna-niṣpattir, na sāksāt; yathā yājñikānām ity  
30 arthaḥ.

Brahmā-'di-loka-paramparayā 'pi jñāna-niṣpattāu nā 'sti niyama ity  
āha :

itarā-lābhe 'py āvṛttiḥ, pañcā-'gni-yogato janma-ṇṇuteḥ. 22.

- nirguṇā-'tmā itarasyā 'dhyasta-rūpasya Brahma-loka-paryantasya  
35 lābhe 'py āvṛttir asti. kutah? deva-yāna-pathena Brahma-lokam gatasyā  
'pi dyu-parjanya-dharā-nara-yoṣid-rūpā-'gni-pañcake pañcā-'hutito janma-

ṣṛavaṇāc Chāndogya-pañcama-prapāṭhake “asāu vāva loko, Gāutamā, ‘gnir” ity-ādine ‘ty arthaḥ. yac ca Brahma-lokāḍ anāvṛtti-vākyam, tat tatrāi ‘va prāyeṇo ‘tpanna-jñāna-puruṣa-viṣayakam iti.

jñāna-niṣpattir viraktasyāi ‘ve ‘ty atra nidarṣanam āha :

viraktasya heya-hānam upādeyo-‘pādānam, haṁsa-kṣira-vat. 23. 6

viraktasyāi ‘va heyānām prakṛty-ādīnām hānam upādeyasya cā ‘tmana upādānam bhavati; yathā dugdha-jalayor ekibhāvā-‘pannayor madhye ‘sāra-jala-tyāgena sāra-bhūta-kṣīro-‘pādānam haṁsasyāi ‘va, na tu kākā-‘der ity arthaḥ.

siddha-puruṣa-saṅgād apy etad ubhayam bhavati ‘ty āha :

10

labdhā-‘tiṣaya-yogād vā, tadvat. 24.

labdhō ‘tiṣayo jñāna-kāṣṭhā yena, tat-saṅgād apy uktam bhavati, haṁsa-vad eve ‘ty arthaḥ; yathā ‘larkasya Dattātreyā-saṅgama-mātrād eva svayam vivekaḥ prādur-abhūd iti.

rāgi-saṅgo na kārya ity āha :

15

na kāma-cāritvam rāgo-‘pahate, ṣuka-vat. 25.

rāgo-‘pahate puruṣe kāmataḥ saṅgo na kartavyaḥ; ṣuka-vat; yathā ṣuka-pakṣī prakṛṣṭa-rūpa iti kṛtvā kāma-cāram na karoti rūpa-lolupāir bandhana-bhayāt, tadvad ity arthaḥ.

rāgi-saṅge tu doṣam āha :

20

guṇa-yogād baddhaḥ, ṣuka-vat. 26.

teṣām saṅge tu guṇa-yogāt tadīya-rāgā-‘di-yogād baddhaḥ syāt; ṣuka-vad eva; yathā ṣuka-pakṣī vyādhasya guṇai rajjubhir baddho bhavati, tadvad ity arthaḥ.

athavā guṇitayā guṇa-lolupāir baddho bhavati, ṣuka-vad ity arthaḥ. 25 atrāi ‘vo ‘ktaṁ Sāubhariṇā :

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasāi ‘va naṣṭaḥ; parigrahaḥ saṅga-kṛto mamā ‘yam, parigraho-‘tthāc ca mahā-vidhitsu” iti.

vāirāgyasyā ‘py upāyam avadhārayati dvābhyām :

na bhogād rāga-ṣāntir, muni-vat. 27.

30

yathā muneḥ Sāubharer bhogān na rāga-ṣāntir abhūt, evam anyeṣām api na bhavati ‘ty arthaḥ. tad uktam Sāubhariṇai ‘va :

“ā mṛtyuto nāi ‘va mano-rathānām anto ‘sti; vijñātam idam mayā ‘dya. mano-rathā-‘sakti-parasya cittam na jāyate vāi paramā-rtha-saṅgī” ‘ti.

api tu

**doṣa-darṣanād ubhayoḥ. 28.**

ubhayoḥ prakṛti-tat-kāryayoḥ pariṇāmitva-duḥkhātmakatvā 'di-doṣa-darṣanād eva rāga-çāntir bhavati, muni-vad eve 'ty arthaḥ. Sāubharer

5 hi saṅga-doṣa-darṣanād eva paçcād vāirāgyam çrūyate :

“ duḥkham yad evāi 'ka-çarīra-janma,  
çatā-rdha-saṃkhyam tad idam prasūtam ;  
parigraheṇa kṣitipā-tmajānām  
sutāir anekāir bahulī-kṛtam tad ”

10 ity-ādine 'ti.

rāgā-di-doṣo-pahatasyo 'padeça-graheṇa 'py anadhikāram āha :

**na malina-cetasy upadeça-bīja-praroho, 'ja-vat. 29.**

upadeça-rūpam yaj jñāna-vṛkṣasya bījam, tasyā 'ṅkuro 'pi rāgā-di-malina-citte no 'tpadyate ; Aja-vat ; yathā 'ja-nāmni nrpe bhāryā-çoka-

15 malina-citte Vasiṣṭheno 'ktasyā 'py upadeça-bījasya nā 'ṅkura utpanna ity arthaḥ.

kim bahunā ?

**nā 'bhāsa-mātram api, malina-darpaṇa-vat. 30.**

āpūta-jñānam api malina-cetasy upadeçān na jāyate ; viṣayā-ntara-20 saṃcārā-dibhiḥ pratibandhāt ; yathā malālī pratibandhān malina-darpaṇe 'rtho na pratibimbati, tadvad ity arthaḥ. tad uktaṁ Yājñavalkyena :

“ malino hi yathā 'darço rūpā-lokasya na kṣamaḥ,  
tathā vikala-karaṇa ātma-jñānasya na kṣama ” iti.

yadi vā yathā-katham-cij jñānam jāyeta, tathā 'py upadeçā-nurūpam 25 na bhaved ity āha :

**na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.**

tasmād upadeçāj jūtasyā 'pi jñānasyo 'padeçā-nurūpatā na bhavati 30 sāmāgryeṇa 'navabodhāt ; pañka-ja-vat ; yathā bījasyo 'ttamatve 'pi pañka-doṣād bīja-nurūpatā pañka-jasya na bhavati, tadvad ity arthaḥ. pañka-sthānīyam çīṣya-cittam.

« nanu Brahma-lokā-diṣv āiçvaryeṇai 'va puruṣārtha-siddhyā kim-artham etāvatā prayāsena mokṣāya jñāna-niṣpādanam ? » tatrā 'ha :

**na bhūti-yoge 'pi kṛta-kṛtyato, 'pāsyā-siddhi-vad — upāsyā-siddhi-vat. 32.**

35 āiçvarya-yoge 'pi kṛta-kṛtyatā kṛtā-rthatā nā 'sti ; kṣayā-tiçaya-duḥkhāir anugamāt. upāsyā-siddhi-vat ; yatho 'pāsyānām Brahmā-dīnām sid-

dhi-yoge 'pi na kṛta-kṛtyatā, teṣāṁ api yoga-nidrā-'dāu yogā-'bhyāsa-çrava-  
ṇāt, tathāi 'va tad-upāsanayā prāpta-tad-aiçvaryasyā 'pī 'ty arthaḥ. —  
upāśya-siddhi-vad iti vīpsā 'dhyāya-samāptāu.

adhyāya-tritayo-'ktasya vivekasyā 'ntar-aṅgakam  
ākhyāyikābhīḥ samproktam atrā 'dhyāye samāsataḥ.

5

iti Vijñānabhikṣu-nirmite Kāpila-sāṁkhya-pravacanasya bhāṣya ākhyāyikā-  
'dhyāyaç caturthaḥ.

sva-çāstra-siddhāntaḥ paryāptaḥ. itaḥ param sva-çāstre pareṣāṁ  
pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate. tatrā 'dāv « ādi-  
sūtre 'tha-çabdena yan maṅgalaṁ kṛtaṁ, tad vyartham » ity ākṣepaṁ samā- 10  
dhatte :

maṅgalā-'caraṇaṁ çiṣṭā-'cārāt phala-darçanāc chrutitaç ce 'ti. 1.

maṅgalā-'caraṇaṁ yat kṛtaṁ, tasyāi 'tāiḥ pramāṇaiḥ kartavyatā-sid-  
dhir ity arthaḥ. iti-çabdo hetv-antarā-'kāṅkṣā-nirāsū-'rthaḥ.

« Içvarā-'siddher » iti yad uktam, tan no 'papadyate, karma-phala- 15  
dātṛtayā tat-siddher » iti ye pūrva-pakṣiṇas, tān nirākaroti :

ne 'çvarā-'dhiṣṭhite phala-niṣpattiḥ, karmaṇā tat-siddheḥ. 2.

Içvarā-'dhiṣṭhite kāraṇe karma-phala-rūpa-pariṇāmasya niṣpattir na  
yuktā; āvaçyakena karmaṇāi 'va phala-niṣpatti-sambhavād ity arthaḥ.

Içvarasya phala-dātṛtvaṁ na ghaṭate 'pī 'ty āha sūtrāiḥ :

20

svo-'pakārād adhiṣṭhānaṁ, loka-vat. 3.

Içvarasyā 'dhiṣṭhātṛtve svo-'pakārā-'rtham eva loka-vad adhiṣṭhānaṁ  
syād ity arthaḥ.

« bhavatv Içvarasyā 'py upakāraḥ ; kū kṣatir? » ity āçaṅkyā 'ha :

lāukike-'çvara-vad itarathā. 4.

25

Içvarasyā 'py upakāra-svīkāre lāukike-'çvara-vad eva so 'pi saṁsārī  
syāt; apūrṇa-kāmatayā duḥkhā-'di-prasaṅgād ity arthaḥ.

« tathāi 'va bhavatv » ity āçaṅkyā 'ha :

pāribhāṣiko vā. 5.

saṁsāra-sattve 'pi ced Içvaras, tarhi sargā-'dy-utpanna-puruṣe pari- 30

bhāṣā-mātram asmākam iva bhavatām api syāt; saṃsāritvā-'pratihatēccha-  
tvayor virodhān nityāi-'çvaryā-'nupapatter ity arthaḥ.

. Içvarasyā 'dhiṣṭhātrtve bādhakā-'ntaram āha :

**na rāgād r̥te tat-siddhiḥ, pratiniyata-kāraṇatvāt. 6.**

- 5 kim ca rāgaṃ vinā nā 'dhiṣṭhātrtvaṃ sidhyati; pravṛttāu rāgasya  
pratiniyata-kāraṇatvād ity arthaḥ. upakāra iṣṭā-'rtha-siddhī, rāgas tū  
'tkate 'cche 'ti na pāunaruktyam.

«nanv evam astu rāgo 'pī 'çvare.» tatrā 'ha :

**tad-yoge 'pi na nitya-muktaḥ. 7.**

- 10 rāga-yoge 'pi svīkriyamāṇe sa nitya-mukto na syāt; tataḥ ca te  
siddhānta-hānir ity arthaḥ. kim ca prakṛtiṃ praty āiçvaryaṃ prakṛti-  
pariṇāma-bhūte-'cchā-'dinā na sambhavati; anyo-'nyā-'çrayāt: iccho-'tpatty-  
anantaram prakṛti-pravartanam, prakṛti-pravṛtṭy-anantaram ce 'cchā-'dir  
iti. nitye-'cchā-'dikaṃ ca prakṛtāu na yuktam; çruti-smṛti-siddha-sāmyā-  
15 'vasthā-'nupapatteḥ.

ataḥ prakāra-dvayam avaçiṣyate, tad yathā : āiçvaryaṃ kim pradhāna-  
dharmatvenā 'smad-abhimatānām icchā-'dīnām sāksād eva cetana-samban-  
dhāt, kiṃ vā 'yas-kānta-maṇi-vat saṃnidhi-sattā-mātreṇa prerakatvād? iti.  
tatrā 'dyam pakṣaṃ dūṣayati :

- 20 **pradhāna-çakti-yogāc cet, saṅgā-'pattiḥ. 8.**

pradhāna-çakter icchā-'deḥ puruṣe yogāt puruṣasyā 'pi dharma-saṅgā-  
'pattiḥ; tathā ca "sa yat tatra paçyaty, ananvāgatas tena bhavati; asaṅgo  
hy ayam puruṣa" ity-ādi-çruti-virodha ity arthaḥ.

antye tv āha :

- 25 **sattā-mātrāc cet, sarvāi-'çvaryaṃ. 9.**

- ayas-kānta-vat saṃnidhi-sattā-mātreṇa ced āiçvaryaṃ, tarhi 'sarveṣāṃ  
eva tat-tat-sargeṣu bhoktṛiṇām puṃsām aviçeṣeṇāi 'çvaryaṃ smad-abhipre-  
tam eva siddham; akhila-bhoktṛ-sāmyogād eva pradhānena mahad-ādi-  
sarjanād iti. tataḥ cāi <'ka eve 'çvara> iti bhavat-siddhānta-hānir ity  
30 arthaḥ.

«syād etat. Içvara-sādhaka-pramāṇa-virodhenāi 'te 'sat-tarkā eva;  
anyathāi 'vaṃ-vidhā-'sat-tarka-sahasrūiḥ pradhānam api bādhitum çakyata »  
ity ata āha :

**pramāṇā-'bhāvān na tat-siddhiḥ. 10.**

- 35 tat-siddhir nitye-'çvara-siddhiḥ. Içvare tāvāt pratyakṣaṃ nā 'stī 'ty  
anumāna-çabdāḥ eva pramāṇe vaktavye; te ca na sambhavata ity arthaḥ.

asambhavam eva pratipādayati sūtrābhyām :

**sambandhā-'bhāvān nā 'numānam. 11.**

sambandho vyāptiḥ; abbāvo 'siddhiḥ. tathā ca «mahad-ādikaṃ sakar-  
tṛkaṃ, kāryatvād » ity-ādy-anumāneṣv aprayojakatvena vyāpyatvā-'siddhyā  
ne 'çvare 'numānam ity arthaḥ.

nā 'pi çabda ity āha :

**çrutir api pradhāna-kāryatvasya. 12.**

prapañce pradhāna-kāryatvasyāi 'va çrutir asti, na cetana-kāraṇatve,  
yathā

“ajām ekām lohita-çukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ,” 10

“tad dhe 'dam tarhy avyākṛtam āsit, tan nāma-rūpābhyām vyākriyate”  
'ty-ādir ity arthaḥ.

yā ca “tad āikṣata: bahu syām” ity-ādiç cetana-kāraṇatā-çrutiḥ, sā  
sargā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-puruṣasya-janya-  
jñāna-parā; kiṃ vā bahu-bhavanā-'nurodhāt. pradhāna eva «kūlam pipati-  
ṣatī» 'ti-vad gāuṇī; anyathā “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādi-çruty-  
uktā-'pariṇāmitvasya puruṣe 'nupapatter iti.

ayam ce 'çvara-pratiśedha āiçvare vāirāgyā-'rtham içvara-jñānaṃ  
vinā 'pi mokṣa-pratipādanā-'rtham ca prāuḍhi-vāda-mātram iti. prāg eva  
vyākhyātam. anyathā jīva-vyāvṛttasye 'çvara-nityatvā-'der gāuṇatva-kal- 20  
panā-gāuravam. āupādhikānām nitya-jñāne-'echā-'dīnām mahad-ādi-pari-  
ṇāmānām cā 'ñgikāreṇa kauṭasthyā-'dy-upapatter ity-ādikam Brahma-  
mīmāṃsāyām draṣṭavyam iti.

«nā 'vidyāto bandha» iti yat siddhāntitam prathama-pāde, tatra para-  
mataṃ vistarataḥ pragaḥṭṭakena dūṣayati: 25

**nā 'vidyā-çakti-yogo niḥsaṅgasya. 13.**

pare prāhuḥ: «pradhānam nā 'sti, kiṃ tu jñāna-nāçyā-'nādy-avidyā-  
'khyā çaktiç cetane tiṣṭhati. tata eva cetanasya bandhas, tan-nāçe ca  
mokṣa» iti. tatre 'dam ucyate: niḥsaṅgatayā cetanasyā 'vidyā-çakti-  
yogaḥ sākṣān na sambhavatī 'ti. avidyā hy atasmiṃs tad-ākāratā, sa ca 30  
vikāra-viçeṣo vikāra-hetu-samyoga-rūpaṃ saṅgam vinā na sambhavatī 'ty  
arthaḥ.

«nanv avidyā-vaçād eva 'vidyā-yogo vaktavyaḥ; tathā cā 'pāramār-  
thikatvān na tayā saṅga» iti. tatrā 'ha:

**tad-yoge tat-siddhāv anyo-'nyā-'çrayatvam. 14.**

35

avidyā-yogād avidyā-siddhāu cā 'nyo-'nyā-'çrayatvam ātmā-'çrayatvam  
anavasthā ve 'ti çeṣaḥ.

« nanu bijā-ṅkura-vad anavasthā na doṣāye » 'ty āçaṅkyā 'ha :

**na bijā-ṅkura-vat, sādi-saṃsāra-ṣruteḥ. 15.**

bijā-ṅkura-vad anavasthā na sambhavati; puruṣāṇāṃ saṃsārasyā  
'vidyā-dy-akhilā-nartha-rūpasya sādītva-ṣruteḥ; pralaya-suṣupty-ādāv  
6 abbāva-ṣraṇād ity arthaḥ. "vijñāna-ghana evāi 'tebhyo bhūtebhyah  
samutthāya tāny evā 'nuvinaṣyati" 'ty-ādi-ṣrutibhir hi pralayā-dāu bud-  
dhi-vṛtty-abbāvena tad-āupādhikā-vidyā-vidyā-dy-akhila-saṃsāra-ṣūnya-  
cinmātratvam puruṣāṇāṃ siddham iti. tasmād « avidyā 'py āvidyikī » 'ti  
vāñ-mātram.

10 « nanv asmākam avidyā pāribhāṣikī, na tu yogo-ktā 'nātmany ātma-  
buddhy-ādi-rūpā. tathā ca bhavatām pradhāna-vad evā 'smākam api tasyā  
akhaṇḍā-nāditayā puruṣa-niṣṭhatve 'pi nā 'saṅgatā-hānir » ity āçaṅkāyām  
parikalpitam avidyā-ṣabdā-rtham vikalpya dūṣayati :

**vidyāto 'nyatve brahma-bādha-prasaṅgaḥ. 16.**

15 yadi vidyā-nyatvam evā 'vidyā-ṣabdā-rthas, tarhi tasya jñāna-nāṣya-  
tayā brahmaṇa ātmano 'pi bādho nāṣaḥ prasaṅgyate; vidyā-bhinna-tvād ity  
arthaḥ.

**abādhe nāiṣphalyam. 17.**

yadi tv avidyā-rūpam api vidyayā na bādhyeta, tarhi vidyā-vāiphal-  
20 yam; avidyā-nivartakatvā-bhāvād ity arthaḥ.

pakṣā-ntaram dūṣayati :

**vidyā-bādhyatve jagato 'py evam. 18.**

yadi punar vidyayā cetane bādhyatvam evā 'vidyātvaṃ ucyate, tathā  
sati jagataḥ prakṛti-mahad-ādy-akhila-prapañcasyā 'py evam avidyātvaṃ  
25 syāt; "athā 'ta ādeḥ: ne 'ti ne 'ti," "asthūlam ananv" ity-ādi-ṣrutibhir  
mithyā-jñānasye 'va prakṛty-āder apy ātmani bādhitatvād ity arthaḥ. tathā  
cā 'khila-prapañcasyāi 'vā 'vidyātve saty ekasya jñānenā 'vidyā-nāṣād  
anyāir api prapañco na dṛṣyete 'ti bhāvaḥ. vidyā-nāṣyatvaṃ cā 'vidyā-  
tvaṃ vaktum na ṣakyate; vidyā-nāṣyatvena vidyā-nāṣya-grahā-sam-  
30 bhavāt; ātmā-ṣrayād iti.

**tad-rūpatve sādītvaṃ. 19.**

bhavatu vā yathā-katham-cid vidyā-bādhyatvam evā 'vidyātvaṃ, tathā  
'pi tādrṣa-vastunaḥ sādītvaṃ eva puruṣeṣu, na tv anāditvaṃ sambhavati;  
"vijñāna-ghana eve" 'ty-ādy-ukta-ṣrutibhiḥ pralayā-dāu puruṣasya cinmā-  
35 tratva-siddher ity arthaḥ. asman-mate ca pralaye puruṣasyā 'saṃsāritve  
'pi svatantra-nitya-pradhāna-saṃyogāt punar-bandha upapāditaḥ; tathā  
pradhāna-saṃyoge 'pi prāgbhaviyā-viveka eva vāsanā-dṛṣṭā-di-dvārā

nimittam ity apy uktam. tasmād yoga-darṣano-'ktād anyā nā 'sty avidyā jñāna-nāḡyā; sā ca buddhi-dharma eva, na puruṣa-dharma iti siddham.

atrāi 'vā 'dhyāye <karma-nimittā pradhlāna-pravṛttir> iti yad uktam, tatra para-pūrva-pakṣam samādhatte praghaṭṭakena :

na dharmā-'palāpaḥ, prakṛti-kārya-vāicitryāt. 20.

apratyakṣatayā dharmā-'palāpo na sambhavati; prakṛti-kāryeṣu vāicitryā-'nyathā-'nupapattiyā tad-anumānād ity arthaḥ.

pramāṇā-'ntaram apy āha :

ṇṛuti-liṅgā-'dibhis tat-siddhiḥ. 21.

"punyo vāi puṇyena bhavati, pāpaḥ pāpene" 'ty-ādi-ṇṛuteḥ, "svarga-kāmo 'ḡva-medhena yajete" 'ti vidhy-ādi-rūpāl liṅgād yogi-pratyakṣā-'dibhiḡ ca tat-siddhir ity arthaḥ.

<pratyakṣā-'bhāvād dharmā-'siddhir> iti parasya hetum ābhāsī-karoti :

na niyamaḥ, pramāṇā-'ntarā-'vakāḡāt. 22.

lāukika-pratyakṣā-'bhāvād vastv-abhāva iti niyamo nā 'sti; pramāṇā-'ntareṇā 'pi vastūnām viṣayī-karaṇād ity arthaḥ.

dharma-vad adharmam api sādhayati :

ubhayatrā 'py evam. 23.

dharma-vad adharme 'py evam pramāṇānī 'ty arthaḥ.

arthāt siddhiḡ cet, samānam ubhayoḥ. 24.

<nanu vidhy-anyathā-'nupapatti-rūpayā 'rthā-'pattiyā dharma-siddhiḥ; sā ca nā 'sty adharmam iti katham liṅgā-'tideḡo 'dharma?> iti cen, na; yataḥ samānam ubhayor dharmā-'dharmayor arthā-'patti-rūpam pramāṇam asti; "para-dārān na gacched" iti niṣedha-vidhy-anyathā-'nupapatter ity arthaḥ.

<nanu dharmā-'dikam cet svīkṛtam, tarhi puruṣāṇām dharmādimatvena pariṇāmā-'dy-āpatir> ity āḡaukāṁ pariharati :

antaḥkaraṇa-dharmatvam dharmā-'dīnām. 25.

ādi-ḡabdena vāiḡeṣika-ḡāstro-'ktāḥ sarva ātma-viḡeṣa-guṇā ḡrhyante. na cāi <'vam pralaye 'ntaḥkaraṇā-'bhāvād dharmā-'dikam kva tiṣṭhatv> iti vācyam; ākūḡa-vad antaḥkaraṇasyā 'tyanta-vinūḡā-'bhāvāt. antaḥkaraṇam ḡi kārya-kāraṇo-'bhaya-rūpam iti prūḡ eva vyūkhyātam. ataḥ kāraṇā-'vasthe prakṛty-aṅḡa-viḡeṣe 'ntaḥkaraṇe dharmā-'dharma-saṁskārā-'dikam tiṣṭhatī 'ti.



«syād etat. <prakṛti-kārya-vāicitryāc chruty-ādeḥ ca dharmā-'di-siddhir> iti yad uktam, tad ayuktam; triguṇā-'tmaka-prakṛtes tat-kāryāṇām ca bhavatām ṣrutyaī 'va bādhat "sākṣi cetā kevalo nirguṇaḥ ca," "athā 'ta ādeḥ: ne 'ti ne 'ti,"

5

«aṣabdam asparṣam arūpam avyayam  
tathā 'rasam nityam agandhavac ca yad »

ity-ādina, "na nirodho na co 'tpattiḥ," "vācā-'rambhaṇam vikāro nāma dheyam, mṛttike 'ty eva satyam" ity-ādina ce » 'ti. tad etat pariharati:

**guṇā-'dīnām ca nā 'tyanta-bādhaḥ. 26.**

10

guṇānām sattvā-'dīnām tad-dharmāṇām ca sukhā-'dīnām tat-kāryāṇām api mahad-ādīnām svarūpato nā 'sti bādhaḥ, kim tu saṃsargata eva cetane bādho, 'yasy āuṣnya-bādha-vat. tathā kālata evā 'vasthā-'dibhir bādho guṇā-'dy-akhila-pariṇāmina ity arthaḥ.

15

«kutaḥ punaḥ svarūpata eva bādho na bhavati, svapna-manorathā-'di-padārtha-vad? » ity ākāṅkṣāyām āha:

**pañcā-'vayava-yogāt sukha-samvittiḥ. 27.**

atra viśiṣya pakṣi-karaṇāya vivāda-viśayāi-'kadeśasya sukha-mātrasya grahaṇam sarva-viśayo-'palakṣakam. — sukhā-'di-samvittir iti pāṭhas tu samīcīnaḥ.

20

pañcā 'vayavāḥ ca nyāyasya pratijñā-hetū-'dāharaṇo-'panaya-nigamanāni; teṣām yogān melanāt sukhā-'dy-akhila-padārtha-siddhir ity arthaḥ. prayogaḥ cā 'yam: sukham sat; artha-kriyā-kāritvāt; yad-yad artha-kriyā-kāri, tat-tat sad, yathā cetanāḥ; pulakā-'di-rūpā-'rtha-kriyā-kāri ca sukham; tasmāt sad iti.

25

cetanānām cā 'vikāritve 'pi viśaya-prakāṣa evā 'rtha-kriye 'ti. — nāstikam prati ca vyatireky anumānam kartavyam, tatra ca ṣaṣa-ṣṛṅgā-'dir dṛṣṭānta iti.

«pratyakṣā-'tiriktam pramānam eva na bhavati, vyāpyatvā-'dy-asid-dher » iti cārvākaḥ punaḥ ṣaṅkate:

30

**na sakṛd-grahaṇāt sambandha-siddhiḥ. 28.**

sakṛt-sahacāra-grahaṇāt sambandho vyāptir na sidhyati, bhūyastvam cā 'nanugatam. ato vyāpti-grahā-'sambhavan nā 'numānenā 'rtha-siddhir ity arthaḥ.

samādhatte:

35

**niyata-dharma-sāhityam ubhayor ekatarasya vā vyāptiḥ. 29.**

dharma-sāhityam dharmatāyām sāhityam, sahacāra iti yāvat. tathā

oo 'bhayoḥ sādhyā-sādhanaḥ ekatarasya sādhanā-mātrasya, vā niyato 'vyabhicarito yaḥ saha-cārah, sa vyāptir ity arthaḥ. ubhayor iti sama-vyāpti-pakṣe proktam. niyamaḥ cā 'nukūla-tarkeṇa grāhya iti na vyāpti-grahā-sambhava iti bhāvaḥ.

vyāptir vakṣyamāṇa-çakty-ādi-rūpam padārthā-'ntaram na bhavati 'ty āha:

**na tattvā-'ntaram, vastu-kalpanā-prasakteḥ. 30.**

niyata-dharma-sāhityā-'tiriktā vyāptir na bhavati; vyāptitvā-'çrayasya vastuno 'pi kalpanā-prasaṅgāt. asmābhis tu siddha-vastuna eva vyāpti-tva-mātram kṛtam ity arthaḥ.

10

para-matam āha:

**nija-çakty-udbhavam ity ācāryāḥ. 31.**

apare tv ācāryā « vyāpyasya sva-çakti-janyaṁ çakti-viçeṣa-rūpam tattvā-'ntaram eva vyāptir » ity āhuḥ. nija-çakti-mātram tu yāvad-dravya-sthāyitayā na vyāptiḥ; deçā-'ntara-gatasya dhūmasya vahny-avyāpyatvāt. 15 deçā-'ntara-gamanena ca sā çaktir nūçyata iti no 'kta-lakṣaṇe 'tivyāptiḥ. sva-mate tū 'tpatti-kālā-'vacchinnatvena dhūmo viçeṣaṇiya iti bhāvaḥ.

**ādheya-çakti-yoga iti Pañcaçikhaḥ. 32.**

buddhy-ādiṣu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-çaktir vyāpakatā, 'dheyatā-çaktimattvaṁ ca vyāpyatvam iti Pañcaçikha ity arthaḥ.

20

« nanv ādheya-çaktiḥ kim-artham kalpyate? vyāpyasya vastunaḥ svarūpa-çaktir eva vyāptir astu. » tatrā 'ha:

**na svarūpa-çaktir niyamaḥ, punar-vāda-prasakteḥ. 33.**

svarūpa-çaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasaṅgāt; « ghaṭaḥ kalaça » iti-vad « buddhir vyāpye » 'ty atrā 'py arthā-'bhedene 'ty 25 arthaḥ.— svarūpam iti vaktavye çakti-pado-'pādānam vyāpter vyāpya-dharmato-'papādānāya.

pāunaruktyaṁ svayam eva vivṛṇoti:

**viçeṣaṇā-'narthakya-prasakteḥ. 34.**

pūrva-sūtra eva vyākhyāta-prāyam idam.

30

dūṣaṇā-'ntaram āha:

**pallavā-'diṣv anupapatteḥ ca. 35.**

pallavā-'diṣu vṛkṣā-'di-vyāpyatā 'sti; svarūpa-çakti-mātram tu tasya lakṣaṇam na sambhavati; chinna-pallave 'pi svarūpa-çakter anapāyena

tadānīm api vyāpyatā-'patter ity arthaḥ. ādheya-çaktis tu ccheda-kāle vinaṣṭe 'ti na tadānīm vyāptir iti bhāvaḥ.

« nanu kim Pañcaçikhena nija-çakty-udbhavo vyāptir eva no 'cyate? »  
tarhi dhūmasya vahny-ādheyatvā-'bhāvād vahny-avyāpyatā-'pattir iti.  
5 tatrā 'ha :

**ādheya-çakti-siddhāu nija-çakti-yogaḥ, samāna-nyāyāt. 36.**

ādheya-çakter vyāptitva-siddhāu nija-çakty-udbhavo 'pi vyāptitvena siddha eva ; samāna-nyāyād, yukti-sāmyād ity arthaḥ. ananugamas tu nānā-'rtha-çabda-van na doṣāya. — evaṃ sva-mate 'pi nānāvidha-sahacārā  
10 eva vyāptayo bodhyāḥ. na cāi « 'vam apy anumiti-hetutve vyāptinām ananugamaḥ syād » iti vācyam ; tñā-'raṇi-many-ādi-vat kārya-gata-vāijātyā-'dy-upapatter iti.

« pañcā-'vayava-yogād guṇā-'di-siddhir » iti yad uktaṃ, tad-upapāda-nāya vyāpti-nirvacanenā 'numāna-prāmāṇye bādhakam apāstam. idānīm  
15 pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-'papattaye çabda-çakty-ādi-nirvacanena tad-anupapatti-rūpaṃ çabda-prāmāṇye pareṣūm bādhakam apāsyate :

**vācya-vācaka-bhāvaḥ sambandhaḥ çabdā-'rthayoḥ. 37.**

arthe vācyatā-'khyā çaktiḥ, çabde vācakatā-'khyā çaktir asti. sāi 'va  
20 tayoh sambandho, 'nuyogitā-vat. taj-jñānūc cchabdenā 'rtho-'pasthitir ity arthaḥ.

çakti-grāhakāṇy āha :

**tribhiḥ sambandha-siddhiḥ. 38.**

āpto-'padeṣo vṛddha-vyavahāraḥ prasiddha-pada-sāmānādhikaranyam  
25 ity etāis tribhir ukta-sambandho grhyata ity arthaḥ.

**na kārye niyama, ubhayathā darçanāt. 39.**

sa ca çakti-grahaḥ kārya eva bhavatī 'ti niyamo nā 'sti ; loke kārya-vad akārye 'pi vṛddha-vyavahārā-'di-darçanād ity arthaḥ. yathā hi « gām ānaye » 'ty-ādi-kārya-para-vākyād vṛddhasya gavā-'nayanā-'di-vyavahāro  
30 drçyata, evam eva « putras te jāta » ity-ādi-siddha-para-vākyād api pulakā-'di-vyavahāro drçyata iti. siddhā-'rtha-çabda-prāmāṇya-siddhāu ca viveke vedānta-prāmāṇyaṃ siddham ity āçayaḥ.

« nanu bhavatu loka siddhe çakti-grahaḥ ; artha-pratyayā-'di-darçanāt. vede tu katham bhaviṣyati ; akārya-bodhana-vāiyarthyād? » iti. tatrā 'ha :  
85 loka vyutpannasya vedā-'rtha-pratitiḥ. 40.

loke çabda-çakti-vyutpannasya puruṣasya tad-anusāreṇāi 'va vedā-'rtha-

pratītiḥ; na hi loke śaktir bhinnā, vede ca bhinnā; < ya eva lāukikās, ta eva vāidikā > iti nyāyāt. ato loke siddhā-rtha-paratva-siddhāu vede 'pi tat sidhyatī 'ty arthaḥ. siddha-viveka-pratipādanasya cā 'vidyā-nivṛtti-dvārā mokṣaḥ phalam; yathā loke < putras te jāta > ity-ādi-pratipādanasya harṣā-diḥ phalam iti na tad-vāiyartham.

6

atra cañkate :

**na tribhir, apāuruṣeyatvād vedasya, tad-arthasyā 'tīndriyatvāt. 41.**

« nanu tribhir āpto-'padeṣā-'dibhir veda-ṣabde na śakti-grahaḥ sambhavati; vedasyā 'pāuruṣeyatvena tad-artheṣv āpto-'padeṣā-'bhāvāt; tathā 10 vedā-rthasyā 'tīndriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grāhītum aṣakyatvād ity arthaḥ.

tatrā 'tīndriyā-rthatvam ādāu nirākaroti :

**na, yajñā-'deḥ svarūpato dharmatvaṃ, vāiṣṭyāt. 42.**

yad uktam, tan na, yato devato-'ddeṣyaka-dravya-tyūgā-'di-rūpasya 16 yajñā-dānā-'deḥ svarūpata eva dharmatvaṃ, veda-vihitatvaṃ, vāiṣṭyāt, prakṛṣṭa-phalakatvāt. yajñā-'dikam ce 'echā-'di-rūpatvān nā 'tīndriyam, na tu yajñā-'di-viśayaḥ-'pūrvasya dharmatvaṃ, yena veda-vihitasyā 'tīndriyatā syād ity arthaḥ. « nanu tathā 'pi devatā-'dy-atīndriyā-rtha-ghatitatvam astī » 'ti cen. na; atīndriyeṣv api padārthatā-'vacchedakena 20 sāmānya-rūpeṇa pratīter vakṣyamānatvād iti.

yac co 'ktam < apāuruṣeyatvenā 'pto-'padeṣā-'bhāva > iti, tad api nirākaroti :

**nija-śaktir vyutpattyā vyavacchidyate. 43.**

apāuruṣeyatve 'pi vedānām svābhāvikī yā 'rtheṣu śaktir asti, sāi 'vā 25 'ptāir vṛddha-paramparābhir vyutpattyā < 'sya ṣabdasyā 'yam artha > ity evaṃ-rūpayā vyavacchidyate, ṣiṣyebhyo 'rthā-'ntarād vyāvartyo 'padiṣyate; na tv ādhunika-ṣabda-vat svayam saṃketyate, yena pāuruṣeyatvā-'pekṣā syād ity arthaḥ.

« nanu tathā 'py atīndriya-devatā-phalā-'diṣu katham śakti-graho 30 vāidika-padānām syāt? » tatrā 'ha :

**yogyā-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44.**

pratyakṣā-'pratyakṣeṣu padārtheṣu sāmānya-dharma-puraskāreṇa tat-siddhiḥ śakti-graho bhavati; sādharanyena padānām pratīti-janakatvasyā 'nubhava-siddhatvāt. viṣeṣas tu: atīndriyo 'pūrva eva vākyā-'rtho, na ca 35 tasya grahaṇam prāg apekṣyata ity arthaḥ.

ṣabda-prāmāṇya-prasaṅgenāi 'va ṣabda-gataṃ viṣeṣam avādhārayati:  
na nityatvaṃ vedānām, kāryatva-ṣruteḥ. 45.

"sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante" 'ty-  
ādi-ṣruter vedānām na nityatvam ity arthaḥ. veda-nityatā-vākyaṇi ca  
6 sajātīyā-'nupūrvī-pravāhā-'nuccheda-parāṇi.

« tarhi kim pāuṣeṣyā vedāḥ? » ne 'ty āha:

na pāuṣeṣyatvaṃ, tat-kartuḥ puruṣasyā 'bhāvāt. 46.

īṣvara-pratiṣedhād iti ṣeṣaḥ. sugamam.

« aparāḥ kartā bhavatv » ity ākāṅkṣāyām āha:

10 muktā-'muktayor ayogyatvāt. 47.

jīvan-mukta-dhurīṇo Viṣṇur viṣuddha-sattvatayā niratiṣaya-sarva-jñā-  
'pi vīta-rāgatvāt sahasra-ṣākha-veda-nirmāṇā-'yogyāḥ. amuktas tv asarva-  
jñatvād evā 'yogyā ity arthaḥ. na cā « 'sāṃkhya-prāṇi-pālanā-'di-vyāpāra-  
vad evā 'sāṃkhya-veda-nirmāṇam apy upapadyatām » iti vācyam; svayaṃ  
15 sphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'diṣu pravṛtteḥ.

« nanv evam apāuṣeṣyatvān nityatvam evā 'gatam? » tatrā 'ha:

nā 'pāuṣeṣyatvān nityatvam āṅkurā-'di-vat. 48.

sphaṭam.

« nanv āṅkurā-'diṣv api kāryatvena ghaṭā-'di-vat pāuṣeṣyatvam anu-  
20 meyam? » tatrā 'ha:

teṣām api tad-yoge dṛṣṭa-bādhā-'di-prasaktiḥ. 49.

« yat pāuṣeṣyaṃ, tac charīra-janyam » iti vyāptir loke dṛṣṭā. tasyā  
bādhā-'dir evaṃ satī syād ity arthaḥ.

« nanv ādi-puruṣo-'ccaritatvād vedā api pāuṣeṣyā eve? » 'ty ata āha:

25 yasminn adṛṣṭe 'pi kṛta-buddhir upajāyate, tat pāuṣeṣyam. 50.

dṛṣṭa ivā 'dṛṣṭe 'pi yasmin vastuni kṛta-buddhir buddhi-pūrvakatva-  
buddhir jāyate, tad eva pāuṣeṣyam iti vyavahriyata ity arthaḥ. etad  
uktam bhavati: na puruṣo-'ccaritatā-mātreṇa pāuṣeṣyatvaṃ, ṣvāsa-pra-  
ṣvāsayoh suṣupti-kālīnayoh pāuṣeṣyatva-vyavahārā-'bhāvāt, kim tu bud-  
30 dhi-pūrvakatvena. vedās tu niḥṣvāsa-vad evā 'dṛṣṭa-vaçād a-buddhi-pū-  
vakā eva Svayambhuvāḥ sakāçāt svayam bhavanti. ato na te pāuṣeṣyāḥ.  
tathā ca ṣrutis "tasyāi 'tasya mahato bhūtasya niḥṣvasitam etad yad  
Rgveda" ity-ādir iti.

« nanv evaṃ yathārtha-vākya-'rtha-jñānā-'pūrvakatvāc chuka-vākya-  
35 sye 'va vedānām api prāmāṇyaṃ na syāt? » tatrā 'ha:

nija-çakty-abhivyaakteḥ svataḥ prāmāṇyam. 51.

vedānām nijā svābhāvikī yā yathārtha-jñāna-janana-çaktis, tasyā mantrā-'yurvedā'-dāv abhivyaakter upalambhād akhila-vedānām eva svata eva prāmāṇyam sidhyati, na vaktṛ-yathārtha-jñāna-mūlakatvā-'dine 'ty arthaḥ. tathā ca Nyāya-sūtram: "mantrā-'yurveda-prāmāṇya-vac ca tat- 5 prāmāṇyam" iti.

"guṇā-'dīnām ca nā 'tyanta-bādha" iti pratiññāyām nyāyena <sukhā-'di-siddher> ity eko hetur upanyastaḥ prapañcitaḥ ca. sāmpratam tasyām eva hetv-antaram āha:

nā 'sataḥ khyānam nṛ-çṛṅga-vat. 52.

10

āstām tāvat pañcā-'vayavena sukhā-'di-siddhiḥ; jñāna-mātrād api tat-siddhiḥ. atyantā-'sattve sukhā-'dīnām jñānam eva no 'papadyate; nara-çṛṅgā-'dīnām abhānād ity arthaḥ. tathā ca Brahma-sūtram: "nā 'bhāva upalabdher" iti. çuktirajata-svapna-manorathā-'dāu ca manah-pariṇāma-rūpa evā 'rthaḥ pratiyate, nā 'tyantā-'sann iti vakṣyati. 15

«nanv evam guṇā-'dir atyantam sann evā bhavatu, tathā ca "nā 'tyanta-bādha" ity atyanta-pada-vāiyartham» iti. tatrā 'ha:

na sato, bādha-darçanāt. 53.

atyanta-sato 'pi guṇā-'der bhānam na yuktaṁ; vināçā-'di-kāle bādha-darçanāt; cāitanye bhāsamānasya jagataḥ cāitanya eva bādha-darçanāc ca; 20 "athā 'ta ādeḥ: ne 'ti ne 'ti," "ne 'ha nānā 'sti kimcana," "yatra devā na devā, mātā na mātē" 'ty-ādi-çrutibhir nyāyāiç ce 'ty arthaḥ.

«nanv evam api sad-asadbhyām bhinnam eva jagad bhavatu; tathā 'py atyanta-bādha-pratiṣedhā-'nupapattir» iti. tatrā 'ha:

nā 'nirvacanīyasya, tad-abhāvāt. 54.

25

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānam na ghaṭate; tad-abhāvāt, sad-asad-bhinna-vastv-aprasiddher ity arthaḥ. dṛṣṭā-'nusāreṇai 'va kalpanāyā āucityād iti bhāvaḥ. yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nāi 'vo 'bhayā-'tmikā,  
sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī"

30

'ti smṛtis, tasyā ayam arthaḥ: mūyā prakṛtiḥ sakāryā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kim tu sad-asadbhyām anirvācyā, 'nir-dhāryā, <sad eve> 'ty <asad eve> 'ti vā nirdhārya vaktum açakyā; yato mithyā-bhūtā prati-kṣaṇam anyathātvaṁ gacchati. atha ca sanātānī, svarūpato nityā, sad-asad-rūpe 'ti yāvad iti. evam eva pradhānasya sakārya- 35 sya niḥsattā-sattvaṁ Yoga-bhāṣye proktaṁ iti.

« naṇv evaṃ kiṃ anyathā-khyātir eṇe 'ṣṭā? » ne 'ty āha;  
 nā 'nyathā-khyātiḥ, sva-vaco-vyāghātāt. 55.

« anyad vasty anya-rūpeṇa bhāṣate, na punar asato 'bhānam » ity api  
 na yuktam; sva-vaco-vyāghātāt, (āsan na bhāṣate sarinikarṣā 'dy-abhāvād)  
 5 iti sva-siddhānta-vyāghātāt; asataḥ sambandhasya bhānū-bhyupagamād  
 ity arthaḥ. yadi ca « sambandho 'py anyatra sann eva bhāṣata » ity ucyate,  
 tathā 'pi viṣeṣya-viṣeṣaṇā-nuyogika-pratidyogikatvayor grahe 'sat-khyātiḥ;  
 tad-agrahe ca ṣukti-rajatatva-samavāyānūm viṣṇukhalānām eva bhānū-  
 'pattyā 'smād-abhiprete vivekā-graha eva paryavasānam ity anyathā-  
 10 khyāti-vaco-vyāghāta eva; viṣiṣṭa-bhramasyāi 'vā 'nyathā-khyāti-ṣadbā-  
 'rthatvād iti. api ca jñānasyā 'rtha-vyabhicāritve (jñānenā 'rtha-siddhir)  
 iti sva-vaco vyāhanyeta. tad uktam:

“jñānasya vyabhicāritve viṣvāsaḥ kiṃ-nibandhana?” iti.

etad-upapatty-arthan kalpanā-sahasre tu gāuraveṇa lāghavād asaṃ-  
 15 sargā-graha evo 'bhaya-siddho vyavahāra-hetutayā kalpayitum yukta iti.  
 kiṃ ca jñānatvū-viṣeṣeṇa jñānayor bādhya-bādhaka-bhāve niyāmakā 'dy-  
 abhāvaḥ ce 'ti dik.

“nā 't,anta-bādha” iti pūrvo-ktam vivṛṇvānaḥ sva-siddhāntam upa-  
 samharati:

20 sad-asat-khyātir bādha-'bādhāt. 56.

sad-asat-khyātir eva sarveṣāṃ guṇā-dīnām kutaḥ? bādha-'bādhāt.  
 tatra svarūpeṇā 'bādhaḥ sarva-vastūnām, nityatvāt; saṃsargatas tu bādhah  
 sarva-vastūnām cāitanye 'sti, yathā ṣukty-ādāu buddhi-stha-rajatā-'deḥ,  
 sphaṭikā-'diṣu vā lāuhityā-'des, tadvat. tathā 'vasthābhir api bādho 'khila-  
 25 pariṇāminām kālā-'diṣv ity arthaḥ. bādhaḥ ca pratipanna-dharminī niṣe-  
 dha-buddhi-viṣayatvam; asattvam tv abhāvah, so 'py adhikarāṇa-svarūpa  
 iti.

na ca « sad-asattvayor virodha » iti vācyam; prakūra-bhedenā 'virodhāt.  
 yathā hi lāuhityam bimba-rūpeṇa sat sphaṭika-gūta-pratibimba-rūpeṇa cā  
 30 'sad iti drṣṭam, yathā vū rajatām vaṇig-vīthi-stha-rūpeṇa sac chukty-  
 adhyasta-rūpeṇa cā 'sat, tathāi 'va sarvaṃ jagat svarūpataḥ sac cāitanyā-  
 'dāv adhyasta-rūpeṇa cā 'sad iti. tad uktam:

“arthe hy avidyamāne 'pi saṃsrīr na nivartate  
 dhyāyato viṣayān asya, svapne 'narthā-gamo yathe ” ti.

35 evam evā 'vasthā-bhedenū 'pi sad-asattvam aviruddham. yathā hi  
 vṛkṣā-'diḥ prarūḍhā 'dy-avasthābhiḥ sann apy aṅkurā-'dy-avasthābhir asan  
 bhavati, tathāi 'va prakṛty-ādikaṃ sad-asad-ātmakam iti. tad uktam:

“nityadā hy aṅga bhūtāni bhavanti na bhavanti ca  
kalenā lakṣya-vegena sūkṣmatvāt tan na dr̥ṣyata” iti.

etat sūtro-ktam ca prapañcasya sad-asattvaṃ smaryate:

“avyaktam kāraṇam yat, tan nityam sad-asad-ātmakam,  
pradhānam prakṛtiḥ ce 'ti yad āhus tattva-cintakā” iti.

etac cā 'smābhir Brahma-mīmāṃsā-bhāṣye Yogavārttike ca prapañ-  
citam iti dik.

ayaṃ vicāraḥ paryāptaḥ; idāṃ caḍa-vicāraḥ prasaṅgā-gata āgan-  
tukatayā 'nte prastūyate:

**pratīty-apratītibhyāṃ na sphoṭā-'tmakaḥ caḍdaḥ. 57.**

pratyeka-varṇebhyo 'tirīktaṃ <kalaḥ> ity-ādi-rūpaṃ akhaṇḍam eka-  
padam sphoṭa iti yogair abhyupagamyate, kambu-grīvā-'dy-avayavebhyo  
'tirikto ghaṭā-'dy-avayavī 'va; <eko ghaṭa> iti-vad <ekam padam> ity anu-  
bhavāt; varṇānāṃ ācū-vinācīṭayā melanā-'rtha-pratyāyakatvā-'sambhavāc  
ca. sa ca caḍda-viṣeṣaḥ padū-'khyo 'rtha-sphuṭi-karaṇāt sphoṭa ity ucyate. 15  
sa caḍdo 'prāmāṇikaḥ. kutaḥ? pratīty-apratītibhyāṃ; sa caḍdaḥ kim  
pratīyate na vā? ādye yena varṇa-samudāyenā 'nupūrvī-viṣeṣa-viṣiṣṭena  
so 'bhivyajyate, tasyāi 'vā 'rtha-pratyāyakatvam astu; kim antar-gaḍunā  
tena? antye tv ajñātā-sphoṭasya nā 'sty artha-pratyāyana-çaktir iti vyar-  
thā sphoṭa-kalpane 'ty arthaḥ. — yathā-katham-cid ekatā-pratyayasyā 'rtha- 20  
sādhakatve ca vanā-'der api pratyeka-vṛkṣā-'dibhyo 'tīrēkā-'patteḥ; <ekam  
vanam> ity-ādy-anubhava-sāmyād iti.

pūrvam vedānāṃ nityatvam pratiśiddham; idāṃ varṇa-nityatvam  
api pratiśedhati:

**na caḍda-nityatvam, kāryatā-pratīteḥ. 58.**

<sa evā 'yam ga-kāra> ity-ādi-pratyabhijñā-balād varṇa-nityatvam  
na yuktam; <utpanno ga-kāra> ity-ādi-pratyayenā 'nityatva-siddher ity  
arthāḥ. pratyabhijñā ca taj-jātīyatā-viṣayinī; anyathā ghaṭā-'der api  
pratyabhijñāyā nityatā-'patter iti.

çaṅkate:

**pūrva-siddha-sattvasyā 'bhivyaktir, dīpene 'va ghaṭasya. 59.**

«nanu pūrva-siddha-sattākasyāi 'va caḍdasya dhvany-ādibhir yā 'bhi-  
vyaktis, tan-mātram utpatti-pratīter viṣayaḥ.» abhivyaktāu dr̥ṣṭānto  
<dīpene 'va ghaṭasye> 'ti.

pariharati:

**sat-kārya-siddhāntaḥ cet, siddha-sādhanaṃ. 60.**



abhivyaktir yady atigatā-<sup>1</sup>vasthā-tyāgena vartamānā-<sup>2</sup>vasthā-lābha ity ucyate, tadā sat-kārya-siddhāntaḥ. tādṛṣa-nityatvaṃ ca sarva-kāryāpām eve 'ti siddha-sādhanaṃ ity arthaḥ.

yadi ca vartamānatayā sata eva jñāna-mātra-rūpiṇy abhivyaktir ucyate,  
6 tadā ghaṭā-<sup>1</sup>dīnām api nityatā-<sup>2</sup>pattih; ṣaḍeṣv iva ghaṭā-<sup>3</sup>diṣv api kāraṇa-<sup>4</sup>vyāpāreṇa jñānasyāi 'vo 'tpatti-pratīti-<sup>5</sup>viṣayatvāu-<sup>6</sup>cityād iti bhāvaḥ.

ātmā-<sup>1</sup>dvāite pūrvā-<sup>2</sup>nuktam api bādhakam upanyasaniyam ity etad-<sup>3</sup>artham ātmā-<sup>4</sup>dvāita-nirāsaḥ punar ārabhyate:

**nā 'dvāitam ātmano, liṅgāt tad-bheda-pratīteḥ. 61.**

10 yady apy ātmanām anyo-<sup>1</sup>nyam bheda-vākya-vad abheda-vākyaṇy api santi, tathā 'pi nā 'dvāitam, nā 'tyantam abhedaḥ; ajā-<sup>2</sup>di-vākya-sthāih prakṛti-tyāgā-<sup>3</sup>tyāgā-<sup>4</sup>di-liṅgāir bhedasyāi 'va 'siddher ity arthaḥ. na hy atyantā-<sup>5</sup>bhede tāni liṅgāny upapadyante; āupādhika-bhedena tādṛṣa-vākya-<sup>6</sup>'papatter asambhavasyo 'ktatvāt. abheda-vākyaṇi tu sāmyā-<sup>7</sup>di-<sup>8</sup>ṣruty-eka-  
15 vākayatayā 'vaidharmyā-<sup>9</sup>di-lakṣaṇā-<sup>10</sup>bheda-paratayo 'papadyante; abhimānā-<sup>11</sup>'di-nivṛtṭy-anyathā-<sup>12</sup>nupapattyā 'pi tat-paratvā-<sup>13</sup>vadhāraṇāc ce 'ti.

ātmanām abhede liṅgam bādhakam uktam. "ātmāi 've 'dam sarvam," "brahmāi 've 'dam sarvam" iti ṣrutya 'tmano 'nātmabhir advāite tu pratyakṣam api bādhakam asti 'ty āha:

20 **nānā-<sup>1</sup>tmanā 'pi, pratyakṣa-bādhāt. 62.**

anātmanā 'pi bhogyā-prapañcenā 'tmano nā 'dvāitam; pratyakṣeṇā 'pi bādhāt. ātmanaḥ sarva-bhogyā-<sup>1</sup>bhede ghaṭa-paṭayor apy abhedaḥ syāt; ghaṭā-<sup>2</sup>deḥ paṭā-<sup>3</sup>dy-abhinna-<sup>4</sup>tmā-<sup>5</sup>bhedāt. sa ca bheda-grāhaka-pratyakṣa-bādhita ity arthaḥ.

25 ṣiṣya-buddhi-vaiṣārādyāya prāptam apy artham viṣadayati:

**no 'bhābhyām, tenāi 'va. 63.**

ubhābhyām samuccitābhyām apy ātmā-<sup>1</sup>nātmabhyām nā 'tyantā-<sup>2</sup>bhedaḥ; tenāi 'va hetu-dvayene 'ty arthaḥ.

«nanv evam "ātmāi 've 'dam" ity-ādi-<sup>1</sup>ṣrutīnām kā gatiḥ?» iti.  
30 tatrā 'ha:

**anya-paratvam avivekānām tatra. 64.**

avivekānām aviveki-puruṣān prati tatrā 'dvāite 'nya-paratvam upā-<sup>1</sup>sanā-<sup>2</sup>rthakā-<sup>3</sup>nuvāda ity arthaḥ. loke hi ṣarīra-<sup>4</sup>ṣarīriṇor bhogyā-bhoktroṣ cā 'vivekenā 'bhedo vyavahriyate <'haṃ gāuro>, <mamā 'tmā Bhadrasena>  
35 ity-ādiḥ. atas tam eva vyavahāram anūdyā tām eva prati tatho 'pāsanām ṣrutir vidadhāti sattva-<sup>1</sup>ṣuddhy-<sup>2</sup>ādy-artham iti. ata eva paramā-<sup>3</sup>rtha-<sup>4</sup>daṣāyām upāsyānām ātmatvam pratiṣedhati ṣrutih:

“yan manasā na manute, yenā 'hur mano matam,  
tad eva brahma tvaṁ viddhi, ne 'dam, yad idam upāsata”

ity-ādine 'ti.

advāita-vādināṁ jagad-upādāna-kāraṇam api na sambhavatī 'ty āha :

nā 'tmā nā 'vidyā no 'bhayaṁ jagad-upādāna-kāraṇaṁ, niḥ- 5  
saṅgatvāt. 65.

kevala ātmā ātmā-ṇṇitā vā 'vidyā samuccitaṁ vā kapāla-dvaya-vad  
ubhayaṁ na jagad-upādānaṁ sambhavati; ātmano 'saṅgatvāt. saṅgā-  
'khyo hi yaḥ saṁyoga-viṣeṣas, tenāi 'va dravyāṇāṁ vikāro bhavati. ato  
'saṅgatvāt kevalasyā 'tmano 'dviṭiyasya no 'pādānatvaṁ nā 'vidyā-dvārā 10  
'pi sambhavati; asaṅgatvenā 'vidyā-yogasya prāg eva nirastatvāt; avidyāyā  
adravyatvena dravyo-pādānatvā-yogāc ca; dravyatve tayāi 'va dvāita-  
prasaṅgāc ca. kiṁ cā 'vidyāyā upādānatvaṁ kvā 'py adṛṣtam; ṣukti-  
rajatā-di-sthale hy avidyā nimittam iṣyate, mana evo 'pādānam; tad-  
dhetoḥ saṁskārasya mano-dharmatvād iti. pratyeko-pādānatva-vad evo 15  
'bhayo-pādānatvaṁ apy asaṅgatvād evā 'sambhavī 'ty arthaḥ. Brahma-  
mīmāṁsāyāṁ tv avidyā 'dravya-rūpā puruṣā-ṇṇitā gagane vāyu-vad iṣyate,  
tādṛṣā-vidyā-dvārā ca brahmaṇo 'dhiṣṭhāna-kāraṇatvaṁ eva. tac cā  
'smābhir apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena  
paribhāṣaṇāt; ātmā-rthatayā prapañcasyā 'tmany evā 'dhiṣṭhāne prakṛty- 20  
upādānatva-svikāra-sāmyāc ca. viṣeṣas tv ayam eva, yat tāiḥ saṁkalpa-  
pūrvikā prakṛter api pravṛttir iṣyate, 'smābhis tu ne 'ti. tāiḥ co 'ktam  
avibhāgenā 'dvāitam asmākam apī 'ṣṭam eva. “sad eva, sāumye, 'dam  
agra āsīd, ekam evā 'dviṭiyam” ity-ādi-ṣṛutyā 'pi cā 'vibhāga-rūpam evā  
'dvāitam pratipādyate; “na tu tad dviṭiyam asti, tato 'nyad vibhaktam, 25  
yat paçyed” iti ṣṛuty-antarāt. tathā co 'ktam :

“āsīj jñānam atho artha ekam evā 'vikalpitam;  
taylor ekataro hy arthaḥ prakṛtiḥ co 'bhayā-tmikā,  
jñānaṁ tv anyatamo bhāvaḥ, puruṣaḥ so 'bhidhīyata” iti.

avikalpitam avibhaktam. tasmād Vedāntānāṁ akhaṇḍā-tmā-dvāitaṁ nā 30  
'rthaḥ. tathā 'py ādhunikā vedāntino 'tratya-pūrvapakṣa-jātam eva  
Brahma-mīmāṁsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtrā-nuk-  
tatvena praty-uta tad-virodhena cā 'smābhis tatrāi 'va nirākṛtam iti. atra  
ca Brahma-mīmāṁsā-siddhānto nā dūṣyate, 'pi tu Vedānteṣv āpātataḥ  
sambhāvito 'rtha eva nirākṛiyata iti smartavyam. evam uttara-sūtreṣv 35  
api.

prakāṣa-svarūpa ātme 'ti svayaṁ siddhāntitam. tatra “vijñānam  
ānandam brahme” 'ti ṣṛuter «ānando 'py ātmanaḥ svarūpam» iti pūrva-  
pakṣaṁ nirākaroti :

nāi 'kasyā 'nanda-cid-rūpatve, dvayor bhedāt. 66.

eka-dharminā ānanda-cāitanyo-'bhaya-rūpatvaṃ na bhavati; duḥkha-jñāna-kāle sukhā-'nanubhavana sukha-jñānāyor bhedād ity arthaḥ. na ca «jñāna-viṣeṣaḥ sukham» iti vaktum śakyate; ātma-svarūpa-jñānasyā  
5 'khaṇḍatvāt. ata eva cāitanyā-'nubhava-kāle sukhasyā 'varaṇam api vaktum na śakyate; akhaṇḍatvenā 'nandā-'varaṇe <duḥkham jñānāmī> 'ty anubhavā-'nupapatteḥ. na hy ātmano 'ṅga-bhedo 'sti, yenā 'nandā-'ṅgā-'varaṇe 'pi cāitanyā-'ṅgo bhāyād iti. na ca «ṣṛuti-balenāi 'te 'sat-tarkā» iti vācyam; “nā 'nandaṃ na nirānandaṃ” ity-ādi-ṣṛutyā

10 “aduḥkham asukham brahma bhūta-bhavya-bhavā-'tmakam”

ity-ādi-smṛtyā cā 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vā 'trā 'dartavyatvāt; niṣedha-ṣṛuter eva balavattvaśya ṣṛutyāi 'vo 'ktatvāc ca; anyathā satya-saṃkalpatvā-'di-ṣṛutibhir ātmana icchā-'di-dharmāṇām api prasaṅgād iti.

15 «nanv evam ānanda-rūpatā-ṣṛuteḥ kā gatiḥ?» tatrā 'ha:

duḥkha-nivṛtter gāuṇaḥ. 67.

duḥkha-nivṛtṭyā 'tmani ṣṛāuta ānanda-ṣabdo gāuṇa ity arthaḥ. guṇaḥ cā 'tra parama-priyatvam; “tat preyaḥ putrād” ity-ādi-ṣṛuti-yukty-anubhavāir ātmanaḥ parama-priyatva-siddher iti bhāvaḥ. tad uktam:  
20 “sukham duḥkha-sukhā-'tyaya” iti. “na nirānandaṃ” iti ṣṛutis tv āupādhikā-'nanda-parā, satya-saṃkalpatvā-'di-ṣṛuti-vad iti. yat tu nir-upādhī-priyatvenā 'tmanaḥ sukha-rūpatvā-'numānaṃ kaṣcid āha, tan na; duḥkhā-'bhāva-rūpatayā 'pi premo-'papatteḥ; sukhatvā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

25 gāuṇa-prayoge bijam āha:

vimukti-praṇāsaṃ mandānām. 68.

mandān ajñān prati duḥkha-nivṛtti-rūpām ātma-svarūpa-muktim sukhātvena ṣṛutiḥ stāuti prarocanā-'rtham ity arthaḥ.

antaḥkaraṇo-'tpatteḥ pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava-  
30 pūrva-pakṣam apākaroti:

na vyāpakatvam manasaḥ, karaṇatvād indriyatvād vā. 69.

manaso 'ntaḥkaraṇa-sāmānyasya na vibhutvaṃ, karaṇatvād, vāsy-ādi-vat. vā-ṣabdo vyavasthita-vikalpe: indriyatvād apy antaḥkaraṇa-viṣeṣasya tṛtīyasya na vibhutvam ity arthaḥ. deha-vyāpi-jñānā-'dikam tu madhyama-  
35 parimāṇenāi 'vo 'papadyata iti.

atrā 'prayojakatva-ṣaṅkāyām anukūla-tarkam āha:

**sakriyatvād, gati-ṛuteḥ. 70.**

ātmano lokā-ntara-gamana-ṣravaṇena tad-upādhi-bhūtasya 'ntaḥkara-  
ṇasya sakriyatve siddhe na vibhutvaṃ sambhavatī 'ty arthaḥ.

kāryatvo-'papattaye manaso niravayavatvam api nirākaroti :

**na nirbhāgatvaṃ, tad-yogād, ghaṭa-vat. 71.**

5

tac-chabdaḥ pūrva-sūtra-sthe-'ndriyam parāmṛcati. manaso na nirava-  
yavatvam, aneke-'ndriyeṣv ekadā yogāt, kiṃ tu ghaṭa-van madhyama-  
parimāṇaṃ sāvayavam ity arthaḥ. kāraṇā-'vasthaṃ cā 'ntaḥkaraṇam aṇv  
eve 'ti bōdhyam.

manaḥ-kālā-'dīnāṃ nityatvam pratiṣedhati :

10

**prakṛti-puruṣayor anyat sarvam anityam. 72.**

sugamam. — kāraṇā-'vasthaṃ cā 'ntaḥkaraṇā-'kāṣā-'dikam prakṛtir evo  
'cyate, na tu buddhy-ādikam ; vyavasāyā-'dy-asādhāraṇa-dharmā-'bhāvāt.

« nanu

“māyāṃ tu prakṛtiṃ vidyān, māyinaṃ tu mahe-'ṣvaram ;  
asyā 'vayava-bhūtāis tu vyāptaṃ sarvam idaṃ jagad ”

16

ity-ādi-ṣṛutibhiḥ pum-prakṛtyor api sāvayavatvād anityatvam » iti. tatrā  
'ha :

**na bhāga-lābho bhāgino, nirbhāgatva-ṛuteḥ. 73.**

bhāginaḥ puruṣasya pradhānasya cā 'vayavo na yujyate ; niravayava- 20  
tva-ṛuteḥ

“niṣkalaṃ niṣkriyaṃ cāntaṃ niravadyaṃ nirañjanam ”

ity-ādine 'ty arthaḥ. ukta-ṣṛutiḥ cā 'kāṣa-jalayor iva pitā-putra-cetanayor  
iva cā 'vibhāga-mātreṇā 'ñā-'ñi-bhāvam bodhayatī 'ti.

duḥkha-nivṛttir mokṣa ity uktam. tad-avadhāraṇāya tatra mokṣe 25  
pareṣāṃ matāni nirākaroti :

**nā 'nandā-'bhivvyaktir muktir, nirdharmatvāt. 74.**

ātmany ānanda-rūpo 'bhivvyakti-rūpaḥ ca dharmo nā 'sti ; svarūpaṃ ca  
nityam eve 'ti na sādhana-sādhyam. ato nā 'nandā-'bhivvyaktir mokṣa ity  
arthaḥ. ānandā-'bhivvyaktiḥ ca Brahma-lokā-'dāu gāuṇī muktir eve 'ti 30  
bhāvaḥ ; anyathā “vidvān harṣa-śokāu jahātī ” 'ti ṣṛuti-virodhāt. kiṃ cā  
'bhivvyakter ātma-dharmatve 'pi sā kiṃ nityā 'nityā vā ? ādye siddhatvenā  
'puruṣārthatvam ; antye janya-bhāvasya vināṣitayā mokṣasya nāṣā-'pattiḥ.  
tasmād « ānandā-'bhivvyaktir mukhya-mokṣa » iti navīna-vedāntināṃ apa-  
siddhānta eve 'ti dik.

35

na viṣeṣa-guṇo-'cchittis, tadvat. 75.

- ageṣa-viṣeṣa-guṇo-'chedo 'pi na muktiḥ; tadvat, nirdharmatvād eve 'ty arthaḥ. « nanu tarhi duḥkha-nivṛttir eva katham mokṣa uktaḥ; duḥkhā-'bhāvasyā 'pi dharmatvād? » iti cen, na; asmābhir bhogyatā-sambandhenāi 'va duḥkhā-'bhāvasya puruṣārthatā-vacanād iti.

na viṣeṣa-gatir niṣkriyasya. 76.

Brahma-loka-gatir api na mokṣaḥ; ātmano niṣkriyatvena gaty-abhāvāt. liṅga-ṇarirā-'bhyupagame ca na mokṣo ghaṭata ity arthaḥ.

nā 'kāro-'parāgo-'cchittih, kṣaṇikatvā-'di-doṣāt. 77.

- 10 « kṣaṇika-jñānam evā 'tmā, tasya viṣayā-'kāratā bandhas, tad-vāsanā-'khyo-'parāgasya nāḥo mokṣa » iti yan nāstika-mataṁ, tad api na; kṣaṇikatvā-'di-doṣeṇa mokṣasyā 'puruṣārthatvād ity arthaḥ.

nāstikasyāi 'va mukty-antaram dūṣayati:

na sarvo-'cchittir apuruṣārthatvā-'di-doṣāt. 78.

- 15 jñāna-rūpasyā 'tmanaḥ sāmāgryeṇāi 'vo 'cchittir api na mokṣaḥ; ātmanāḥasya loke puruṣārthatvā-'darṇanā-'dibhya ity arthaḥ.

evam ḥūnyam api. 79.

jñāna-jñeyā-'tmakū-'khila-prapañca-nāḥo 'py evam ātma-nāḇenā 'puruṣārthatvān na mokṣa ity arthaḥ.

- 20 saṁyogāḥ ca viyogā-'ntā iti na deḥā-'di-lābho 'pi. 80.

prakṛṣṭa-deḥa-dhanā-'ṅganā-'di-svāmyam api na mokṣo, yataḥ

“saṁyogāḥ ca viyogā-'ntā, maraṇā-'ntam ca jīvanam”

iti ḥrūyata ity arthaḥ. tathā ca vinūḇitvāt svāmyam na muktir iti.

na bhāgi-yogo bhāgasya. 81.

- 25 bhāgasyā 'ṇḇasya jīvasya bhāḇiny aṇḇini paramā-'tmani layo na mokṣaḥ; « saṁyogā hi viyogā-'ntā » ity-ukta-hetoḥ; iḇvarā-'nabhyupagamāc ca; tathā sva-layasyā 'puruṣārthatvāc ce 'ty arthaḥ.

nā 'ṇimā-'di-yogo 'py, avaḇyambhāvitvāt tad-ucchitter, itara-yoga-vat. 82.

- 30 aṇimā-'dy-āiḇvarya-sambandho 'pi na muktiḥ; āiḇvarya-'ntara-sambandha-vad eva tasyā 'py uccheda-niyamād ity arthaḥ.

« itara-viyoga-vad » iti pāṭhe tū 'cchittāv ayaṁ drṣṭāntaḥ.

ne 'ndrā-'di-pada-yogo 'pi, tadvat. 83.

Indrā-'dy-āiṣvarya-lābho 'pi na muktiḥ; itarāi-'ṣvarya-vat kṣayaṣṣṭutvād ity arthaḥ.

indriyāṇām āhamkārikatvam yad uktam, tatra para-vipratipattim nirākaroti: 5

na bhūta-prakṛtitvam indriyāṇām, āhamkārikatva-ṣruteḥ. 84.

sugamā yojanā. — pūrvam sva-siddhānto 'vadhṛtaḥ; asmiṇṣ cā 'dhyāye para-pakṣo nirākriyata ity apāunaruktyam.

ṣakty-ādikam api tattvam astī 'ty āṣayena pareṣām padārtha-pratiniyamam tan-mātra-jñānām muktim ca nirākaroti: 10

na ṣaṭ-padārtha-niyamas-tad-bodhān muktiḥ ca. 85.

« dravya-guṇa-karma-sāmānya-viṣeṣa-samavāyā eva padārthā » iti yad vāiṣeṣikānām niyamo, yaḥ ca « taj-jñānām mokṣa » ity abhyupagamaḥ, so 'prāmāṇikaḥ; ṣakty-ādy-atirekāt; pṛthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca; tathā prakṛti-vivekād eva mokṣasyo 'ktatvād ity arthaḥ. 15  
gandhā-'di-mattvenāi 'va hi pṛthivy-ādi-vyavahārō, gandhā-'diḥ ca sāmāyā-'vasthāyām nā 'sti. ataḥ pṛthivītvā-'di-jātir api ghaṭatvā-'di-vat kārya-mātra-vṛttir iti. tad uktam:

“ nā 'ho, na rātrir, na nabho, na bhūmir,  
nā 'sīt tamo jyotir abhūn, na cā 'nyat  
ṣabdā-'di buddhy-ādy-upalabhyam; ekam  
prādhānikam brahma pumāns tadā 'sīd ” iti. 20

ṣoḍaṣā-'diṣv apy evam. 86.

nyāya-pācupatā-'di-mateṣu ṣoḍaṣā-'diṣv api na niyamo, na vā tanmātra-jñānām muktiḥ; ukta-rūpeṇa padārthā-'dhikyād ity arthaḥ. asman-mate 25  
tu nityam padārtha-dvayam eva; nityā-'nitya-sādhāraṇās tu padārthāḥ pañca-viṇṣatir eve 'ti niyamaḥ. pañca-viṇṣati-dravyeṣv eva guṇa-karma-sāmānya-ṣakty-ādīnām antarbhāva iti.

pañca-bhūtānām pūrvo-'kta-kāryatvo-'papatty-arthaṁ vāiṣeṣikā-'dy-abhyupagatam pāṛthivā-'dy-aṇu-nityatvam apākaroti: 30

nā 'ṇu-nityatā, tat-kāryatva-ṣruteḥ. 87.

pṛthivy-ādy-aṇūnām nityatā nā 'sti; teṣām aṇūnām api kāryatva-ṣrutir ity arthaḥ. yady apy asmābhiḥ sā ṣrutir na dṛṣyate, kāla-luptatvā-'dinā, tathā 'py ācārya-vākyān Manu-smaraṇāc cā 'numeyā; yathā Manuḥ:

“ aṇvyo mātṛā vināṣinyo daṣā-'rdhānām ca yāḥ smṛtāḥ,  
tābhiḥ sārddham idam sarvaṁ sambhavaty anupūrvaḥ ” iti. 35

daṣā-rdbhānām pṛthivy-ādi-pañca-bhūtānām. na cā «'tra vākye 'ṇu-ṣabdēna dvyaṇukā-dy eva grāhyam» iti vācyam; samkoce pramāṇā-bhāvād iti. atrā 'ṇu-ṣabdo bhūta-paramā-ṇu-para eva. vaiṣeṣikā-dy-abhimataṃ ca tasya nityatvam anena sūtreṇa nirākriyate, na tv aṇu-parimāṇa-dravya-sāmānyasya nityatvam; rajo-guṇasya cāñcalyā-nurodhenā 'ṇutva-siddheḥ; madhyama-parimāṇatve nityatvasya vibhutve ca kriyāyā anupapatter iti.

«nanu niravayavasya paramā-ṇoḥ katham kāryatvaṃ ghaṭate?» tatrā 'ha:

**na nirbhāgatvaṃ, kāryatvāt. 88.**

- 10 ṣṛuṭi-siddha-kāryatvā-nyathā-nupapattiyā pṛthivy-ādy-aṇūnām na niravayavatvam ity arthaḥ. ata eva tanmātrā-khya-sūkṣma-dravyāṇy eva pāṛthivā-dy-aṇūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāiḥ pratipāditam. <pṛthivī-paramā-ṇur, jala-paramā-ṇur> ity-ādi-vyavahāras tu pṛthivy-ādīnām apakarṣa-kāṣṭhā-bhiprāyeṇai 'va. ataḥ prakṛti-paryantam aṇutve  
15 'pi na kṣatir iti. yady api tanmātreṣv api gandhā-dy asti, tathā 'pi tasyā 'pratyakṣatayā na pṛthivītvā-di-niyāmakatvam; vyakta-ṣānta-ghorā-di-viṣeṣavato vyakta-gandhā-der eva pṛthivītvā-di-siddheḥ. ato na tanmātrāṇi pṛthivy-ādayaḥ. teṣu ca sūkṣma-bhūta-vyavahāro bhūta-sākṣāt-kāraṇatvā-dināi 've 'ty api bodhyam.

- 20 «prakṛti-puruṣa-sākṣātkāro na sambhavati; rūpasya dravya-sākṣātkārahetutvād» iti nāstikā-kṣepaṃ nirākaroti:

**na rūpa-nibandhanāt pratyakṣa-niyamaḥ. 89.**

- rūpād eva nimittāt pratyakṣate 'ti niyamo nā 'sti; dharmā-dinā 'pi sākṣātkāra-sambhavād ity arthaḥ. vyañjakā-niyamasyā 'ñjanā-dāu drṣṭa-  
25 tvenā 'doṣatvāt. ato bahir-dravya-lāukika-pratyakṣam praty evo 'dbhūta-rūpaṃ vyañjakam iti bhāvyaḥ.

«nanv evaṃ kim aṇu-parimāṇaṃ vastv asti, na ve?» 'ty ākāṅkṣāyām parimāṇa-nirṇayaṃ karoti:

**na parimāṇa-cāturvidhyaṃ, dvābhyāṃ tad-yogāt. 90.**

- 30 aṇu mahad dīrghaṃ hrasvam iti parimāṇa-cāturvidhyaṃ nā 'sti, dvāi-vidhyaṃ tu vartata eva; dvābhyāṃ tad-yogāt, dvābhyāṃ evā 'ṇu-mahat-parimāṇābhyāṃ cāturvidhya-sambhavād ity arthaḥ. mahat-parimāṇasyā 'vāntara-bhedāv eva hi hrasva-dīrghāu; anyathā vakrā-di-rūpāiḥ parimāṇā-nantya-prasaṅgād iti.  
35 tatrā 'sman-naye 'ṇu-parimāṇam ākāṣasya kāraṇaṃ guṇa-viṣeṣaṃ varjayitvā bhūte-ndriyāṇām mūla-kāraṇeṣu sattvā-di-guṇeṣu mantavyam.

anyatra yathā-yogyam madhyamā'di-parama-mahattvā-'nta-parimāṇāni, tāni ca mahattvasyāi 'vā 'vāntara-bhedā iti.

puruṣāi-'katvaṃ sāmānyene 'ti kaṇṭhata evo 'ktam, prakṛter ekatvaṃ sāmānyene 'ty arthād uktam. tad-arthaṃ sāmānyeṣu nāstika-vipratipattiṃ nirākaroti:

**anītyatve 'pi sthiratā-yogāt pratyabhijñānaṃ sāmānyasya. 91.**

vyaktīnām anītyatve 'py asthiratve 'pi <sa evā 'yam ghaṭa> iti sthiratā-yogena yat pratyabhijñānaṃ, tat sāmānyasya; sāmānya-viṣayakam eva tat pratyabhijñānaṃ ity arthaḥ.

tasmān na sāmānyā-'palāpo yukta ity āha:

**na tad-apalāpas, tasmāt. 92.**

sugamam.

« nanv a-tad-vyāvṛtti-rūpeṇā 'bhāvenāi 'va pratyabhijño 'papādanīyā, sāi 'va ca sāmānya-ṣabdā-'rtho 'stu? » tatrā 'ha:

**nā 'nya-nivṛtti-rūpatvam, bhāva-pratīteḥ. 93.**

<sa evā 'yam> iti bhāva-pratyayān nivṛtti-rūpatvaṃ na sāmānyasye 'ty arthaḥ. anyathā hi <nā 'yam aghaṭa> ity eva pratīyeta. kiṃ cā 'nya-vyāvṛtti-ṣabdasyā 'ghaṭa-vyāvṛttir ity artho vācyaḥ; tatrā 'ghaṭatvaṃ ghaṭa-sāmānya-bhinnatvaṃ iti sāmānyā-'bhyupagama evā 'patita iti.

« nanu sādṛṣya-nibandhanā pratyabhijñā bhaviṣyati. » tatrā 'ha:

**na tattvā-'ntaraṃ sādṛṣyam, pratyakṣo-'palabdheḥ. 94.**

bhūyo-'vayavā-'di-sāmānyād atiriktaṃ na sādṛṣyam asti; pratyakṣata eva sāmānya-rūpatayo 'palambhād ity arthaḥ.

« nanu svābhāvikī ṣaktir eva sādṛṣyam astu, na tu tat sāmānyam » ity ācāṅkāṃ apākaroti:

**nija-ṣakty-abhivyaktir vā, vāiṣiṣṭyāt tad-upalabdheḥ. 95.**

vastunaḥ svābhāvika-ṣakti-viṣeṣo-'tpādo 'pi na sādṛṣyam; ṣakty-upalabdhitaḥ sādṛṣyo-'palabdhēr vilakṣaṇatvāt. ṣakti-jñānaṃ hi nā 'nyadharmin-jñāna-sāpekṣam; sādṛṣya-jñānaṃ punaḥ pratiyogi-jñānaṃ apekṣate, 'bhāva-jñāna-vad iti jñānayor vāilakṣaṇyam ity arthaḥ; sādṛṣyasya kādā-30 citkasyā 'pi darṣanāt. yāvad-dravya-sthāyi-ṣakti-vyāvartanāyā 'bhivyakti-padam iti.—kiṃ ca dharmināḥ ṣakti-sāmānyam na sādṛṣyam; bālyā-'vasthāyām api yuva-sādṛṣyā-'patteḥ; kiṃ tu yuvā-'di-kālīnaḥ ṣakti-viṣeṣo yuvā-'di-sādṛṣyam iti vaktavyam. tathā ca prati-vyakty-ananta-ṣakti-kalpanā-'pekṣayā sarva-vyaktyi-sādhāraṇāi-'ka-sāmānya-kalpanāi 'va yukte 'ti. 35



«nanu tathā 'pi ghaṭā-'di-samjñakatvam eva ghaṭa-vyaktīnām anyo-  
'nyam sādṛṣyam astu; evam paṭā-'dīnām api. tathā ca tenāi 'vā 'nugata-  
pratyayo-'papattāv alam sāmānyena.» tatrā 'ha:

**na samjñā-samjñi-sambandho 'pi. 96.**

- 5 yathoktaḥ samjñā-samjñīnoḥ sambandho 'pi na sādṛṣyam; vāciṣṭyāt  
tad-upalabdher eve 'ty arthaḥ; samjñā-samjñi-bhāvam ajānato 'pi sādṛṣya-  
jñānād iti.

api ca:

**na sambandha-nityato, 'bhayā-'nityatvāt. 97.**

- 10 samjñā-samjñīnor anityatvāt tat-sambandhasyā 'pi na nityatā. ataḥ  
katham tenā 'tīta-vastu-sādṛṣyam vartamāna-vastuni syād? ity arthaḥ.

«nanu sambandhy-anityatve 'pi sambandho nityaḥ syāt; kim atra  
bādhakam?» tatrā 'ha:

**nā 'jaḥ sambandho, dharmi-grāhaka-māna-bādhāt. 98.**

- 15 kādācitka-vibhāge saty eva sambandhaḥ sidhyati; anyathā vakṣya-  
māna-rītyā svarūpenāi 'vo 'papattāu sambandha-kalpanā-'navakāṣāt. sa  
ca kādācitko vibhāgo na sambandha-nityatve sambhavati; ataḥ sambandha-  
grāhaka-pramāṇenāi 'va bādhān na nityaḥ sambandha ity arthaḥ.

- «nanu evaṃ nityayor guṇa-guṇīnor nityaḥ samavāyo no 'papadyeta.»  
20 tatrā 'ha:

**na samavāyo 'sti, pramāṇā-'bhāvāt. 99.**

sugamam.

«nanu vāciṣṭya-pratyakṣam viṣiṣṭa-buddhy-anyathā-'nupapattiḥ ca  
pramāṇam.» tatrā 'ha:

- 25 ubhayatrā 'py anyathā-siddher na pratyakṣam anumānam vā.  
100.

- ubhayatrā 'pi vāciṣṭya-pratyakṣe tad-anumāne ca svarūpenāi 'vā  
'nyathā-siddher na tad ubhayaṃ samavāye pramāṇam ity arthaḥ. ayam  
bhāvaḥ: yathā samavāya-vāciṣṭya-buddhiḥ samavāya-svarūpenāi 've  
30 'śyate, 'navasthā-bhāyād iti, tatra pratyakṣā-'numāne anyathā-siddhe, evaṃ  
guṇa-guṇī-prabhīnām viṣiṣṭa-buddhir api guṇā-'di-svarūpenāi 've 'śyatām.  
atas tatrā 'pi pratyakṣā-'numāne anyathā-siddhe iti.

- «nanu evaṃ samyogo 'pi na sidhyati; bhūtalā-'dāu ghaṭā-'di-praty-  
ayasyā 'pi svarūpenāi 'vā 'nyathā-siddher» iti cen, na; viyoga-kāle 'pi  
35 bhūta-ghaṭayoh svarūpa-tādvasthyena viṣiṣṭa-buddhi-prasaṅgāt. sam-  
avāya-sthale ca samavetasya kadū-'pi svā-'grāya-viyogo nā 'stī 'tī nā 'yam  
doṣaḥ.

kaṣcit tu tādātmya-sambandhenā 'tra samavāyasyā 'nyathā-siddhim āha. tan na; ṣabda-mātra-bhedāt. tādātmyam hy atra nā 'tyantam vaktavyam; guṇa-viyoge 'pi guṇi-sattvāt; vāiṣṭhya-pratyayāc ca. kim tu bheda-bheda-buddhi-niyāmakam sambandha-viṣeṣa eva 'gatyā vaktavyam. tathā ca tasya samavāya iti vā tādātmyam iti vā nāma-mātram bhinnam. 5 sambandhi-dvayā-tiriktaḥ sambandhas tu siddha eve 'ti. yadi ca tādātmyam svarūpam evo 'cyate, tadā 'smābhir api tad evo 'ktam iti ṣabda-mātra-bheda iti. kim ca tādātmyasya bheda-buddhi-niyāmakatvam dṛṣṭam <ghaṭo dravyam> ity-ādāu, na tv ādhārā-dheya-bhāva-buddhi-niyāmakatvam api; <ghaṭasya dravyam> ity-ādy-ananubhavāt. ato dravyatvā-dikam eva 10 dravyā-di-tādātmyam. tataḥ ca katham ādhārā-dheya-bhāva-buddhi-niyāmakatayā parāir iṣṭaḥ samavāya-sambandhas tādātmyena caritārthaḥ syāt; tantv-ādāu paṭatvā-dyābhāvād iti.

prakṛteḥ kṣobhāt prakṛti-puruṣa-saṃyogas, tasmāt sṛṣṭir iti siddhāntaḥ. tatrā 'yam nāstikānām ākṣepaḥ: «nā 'sti kṣobhā-khyā kasyā-pi kriyā. 15 sarvaṃ vastu kṣaṇikam; yatro 'tpadyate, tatrā 'va vinaṣyati 'ty ato na deṣā-ntara-saṃyogo-nneyā kriyā sidhyati» 'ti. tatrā 'ha:

**nā 'numeyatvam eva kriyāyā, nediṣṭhasya tat-tadvator eva 'parokṣa-pratīteḥ. 101.**

na kevalam deṣā-ntara-saṃyogā-dinā kriyāyā anumeyatvam eva, yato 20 nediṣṭhasya nikāṣa-sthasya dṛṣṭuḥ kriyā-kriyāvatoḥ pratyakṣeṇā 'pi pratītir asti <vrkṣaḥ calatī> 'ty-ādir ity arthaḥ.

trītiyā-dhyāye ṣarīrasya pāñcabhāutikatvā-di-rūpāir mata-bhedā evo 'ktā, na tu viṣeṣo 'vadrtaḥ. teṣv atra para-pakṣam pratiśedhati:

**na pāñcabhāutikam ṣarīram, bahūnām upādānā-yogāt. 102. 25**

bahūnām bhinna-jātīyānām. ṣeṣam sugamam. bhinna-jātīyānām co 'pādānatvam ghaṭa-paṭā-di-sthale na dṛṣṭam iti sajātīyam evo 'pādānam. itarac ca bhūta-catuṣṭayam upaṣṭambhakam ity āçayena pāñcabhāutika-vyavahārah. etena dvi-tri-catur-bhāutikatva-pakṣā nirastāḥ. eko-pādā-nakatve 'pi prthivy evo 'pādānam sarva-ṣarīrasye 'ti vakṣyati. 30

«sthūlam eva ṣarīram» iti kecit. tan nirākaroti:

**na sthūlam iti niyama, ātīvāhikasyā 'pi vidyamānatvāt. 103.**

indriyā-ṣrayatvam ṣarīratvam;

“yan mūrty-avayavāḥ sūkṣmās tasye 'māny āçrayanti ṣaṭ,  
tasmāc charīram ity āhus tasya mūrtim manīṣiṇa”

35

iti Manu-vākyāt. etādrām ca ṣarīram sthūlam pratyakṣam eve 'ti na niyamaḥ. kutaḥ? ātīvāhikasyā 'pratyakṣatayā sūkṣmasya bhāutikasya

ṇarīrā-'ntarasyā 'pi sattvād ity arthaḥ. lokāl lokā-'ntaram liṅga-deham  
ativāhayatī 'ty ātivāhikam; bhūtā-'ṇayatām vinā citrā-'di-val liṅga-dehasya  
gamanā-'nupapatteḥ prāḡ evo 'ktatvāt. idaṃ ca sūtram tasyāi 'va spaṣṭi-  
karaṇa-mātrā-'rtham. liṅgasya ca ṇarīratvam, bhogū-'ṇayatayā puruṣa-  
5 pratibimbā-'ṇayatayā ve 'ti bodhyam. ātivāhika-ṇarīre ca pramāṇam

“aṅguṣṭha-mātrāḥ puruṣo 'ntar-ātmā sadā janānām hṛdaye samniviṣṭaḥ,”

“aṅguṣṭha-mātram puruṣam niṣeakārṣa balād yama”

iti ṇṛuti-smṛtī. na hi liṅga-ṇarīrasya sakala-ṇarīra-vyāpinaḥ svato 'ṅguṣṭha-  
mātratvam sambhavati. ata ādhārasyā 'ṅguṣṭha-mātratvam arthāt sidhyati.  
10 yathā dīpasya sarva-grha-vyāpitve 'pi kalikā-'kāratvam, tāila-varty-ādi-  
sūkṣmā-'ṅgasya daṇo-'pari sampiṇḍitasya pārthiva-bhāḡasya kalikā-'kāra-  
tayā, tathāi 'va liṅga-dehasya deha-vyāpitve 'py aṅguṣṭha-parimāṇatvam;  
svā-'ṇaya-sūkṣma-bhūtasyā 'ṅguṣṭha-parimāṇatvenā 'numeyam iti.

golakebhyo 'tiriktānī 'ndriyāṇi prāḡ uktāni. tad-upapādanāye 'ndriyā-  
15 ṇām aprāpta-prakāṇakatvam nirākaroti:

**nā 'prāpta-prakāṇakatvam indriyāṇām, aprāpteḥ sarva-prāpter  
vā. 104.**

svā-'sambaddhā-'rthānī 'ndriyāṇi na prakāṇayanti; aprāpteḥ, pradīpā-  
'dīnām aprāpta-prakāṇakatvā-'darṇanāt; aprāpta-prakāṇakatve vyavahitā-  
20 'di-sarva-vastu-prakāṇakatva-prasaṅḡe ce 'ty arthaḥ. ato dūra-stha-sūryā-  
'di-sambandhā-'rtham golakā-'tiriktam indriyam iti bhāvaḥ. karaṇānām cā  
'rtha-prakāṇakatvam puruṣe 'rtha-samarpaṇa-dvārāi 'va, svato jādavāt,  
darpaṇasya mukha-prakāṇakatva-vat. athavā 'rtha-pratibimbo-'dgrahaṇam  
evā 'rtha-prakāṇakatvam iti.

25 « nanv evam cakṣuṣas tāijasatvam eva yuktam; tejasa eva kiraṇa-  
rūpeṇā 'ṇu dūrā-'pasarpaṇa-darṇanād » iti ṇaṅkām nirākaroti:

**na tejo-'pasarpaṇāt tāijasam cakṣur, vṛttitas tat-siddheḥ. 105.**

tejaso 'pasarpaṇam drṣṭam iti kṛtvā tāijasam cakṣur na vācyam.  
kutaḥ? atāijasatve 'pi prāṇa-vad eva vṛtti-bhedenā 'pasarpaṇo-'papatter  
30 ity arthaḥ. yathā hi prāṇaḥ ṇarīram asaṃtyajyāi 'va nāsū-'grād bahiḥ  
kiyad-dūram prāṇanā-'khyā-vṛttyā 'pasarati, evam evā 'tāijasa-dravyam api  
cakṣur deham asaṃtyajyā 'pi vṛtty-ākhyā-pariṇāma-viṇeṣeṇa jhaṭity eva  
dūra-stham sūryā-'dikam praty apasared iti.

« nanv evam-bhūta-vṛttāu kim pramāṇam? » tatrā 'ha:

35 **prāptā-'rtha-prakāṇa-liṅḡd vṛtti-siddhiḥ. 106.**

sugamam.

deham aparityajyā 'pi gamano-'papattaye vṛtteḥ svarūpaṁ darśayati.  
bhāga-guṇābhyāṁ tattvā-'ntaraṁ vṛttiḥ, sambandhā-'rthaṁ  
sarpatī 'ti. 107.

sambandhā-'rthaṁ sarpatī 'ti hetoḥ cakṣur-āder bhāgo visphuliṅga-vad  
vibhaktā-'ṅgo rūpā-'di-vad guṇaḥ ca na vṛttiḥ; kiṁ tu tad-eka-deṣa-bhūtā 5  
bhāga-guṇābhyāṁ bhinnā vṛttiḥ; vibhāge hi sati tad-dvārā cakṣuṣaḥ  
sūryā-'di-sambandho na ghaṭate, guṇatve ca sarpaṇā-'khyā-kriyā-'nupapatter  
ity arthaḥ. etena buddhi-vṛttir api pradīpa-ṣikhā-vad dravya-rūpa eva  
pariṇāmaḥ, svacchatayā 'rthā-'kāra-to-'dgrāhī nirmala-vastra-vad iti sid-  
dham. 10

« nanv evaṁ vṛttīnāṁ dravyatve katham icchā-'di-rūpa-buddhi-guṇeṣu  
vṛtti-vyavahāraḥ? » tatrā 'ha:

na dravya-niyamas, tad-yogāt. 108.

vṛttir dravyam eve 'ti niyamo nā 'sti. kutaḥ? tad-yogāt, tatra vṛttāu  
yogā-'rtha-sattvāt. “ vṛttir vartana-jīvana ” iti hi yāugiko 'yaṁ ṣabdaḥ. 15  
jīvanaṁ ca sva-sthiti-hetur vyāpāraḥ; “ jīva bala-prāṇa-dhāraṇayor ” ity  
Anuśāsanāt; < vāigya-vṛttiḥ >, < cūdra-vṛttir > ity-ādi-vyavahāraḥ ca. tatra  
yathā dravya-rūpayā vṛttyā buddhir jīvati, tatthe 'cchā-'dibhir api 'ti te 'pi  
vṛttayaḥ; sarva-nirodhenāi 'va citta-maraṇād ity arthaḥ.

indriyāṇāṁ bhāutikatvasyā 'pi ṣravaṇāt kadā-cil loka-viṣeṣa-bhedena 20  
ṣrutī-vyavasthā ṣaṅkiyeta. tatrā 'ha:

na deṣa-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamaḥ. 109.

na Brahma-lokā-'di-deṣa-bhedato 'pī 'ndriyāṇāṁ ahaṁkāra-'tirikto-  
'pādānakatvaṁ, kiṁ tv asmad-ādīnāṁ bhūr-loka-sthānāṁ iva sarveṣāṁ evā  
'haṁkārikatva-niyamaḥ; deṣa-bhedenāi 'kasyāi 'va liṅga-ṣarīrasya saṁcāra- 25  
mātra-ṣravaṇād ity arthaḥ.

« nanv evaṁ bhāutikatva-ṣrutīḥ katham upapadyatām? » tatrā 'ha:

nimitta-vyapadeṣāt tad-vyapadeṣaḥ. 110.

nimitte 'pi prādhānya-vivakṣayo 'pādānatva-vyapadeṣo bhavati; yathe  
'ndhanād agnir iti. ato bhūto-'pādānatva-vyapadeṣa ity arthaḥ. teja-ādi- 30  
bhūto-'paṣṭambhenāi 'va hi tad-anugatā-'haṁkāraḥ cakṣur-ādi-'ndriyāṇi  
bhavanti, yathā pārthive-'ndhano-'paṣṭambhena tad-anugatāt tejaso 'gnir  
bhavati 'ti. “ annamayāṁ hi, sāumya, mana ” ity-ādi-ṣrutis tad-ukta-yuktiḥ  
cā 'tra pramāṇam.

sthūla-ṣarīra-gataṁ viṣeṣam prasaṅgād avadhārayati:

35

ūṣmajā-'ṇḍaja-jarāyujō-'dbhijja-sāṁkalpika-sāṁsiddhikaṁ ce 'ti  
na niyamaḥ. 111.

“teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bījāni bhavanti: aṇḍa-jam  
jīva-jam udbhij-jam” iti ṣrutāv aṇḍa-jā'-di-rūpaṃ ṣarīra-trāi-vidhyam  
prāyikā'-bhīprāyeṇo 'ktaṃ, na tu niyamah; yata ūṣma-jā'-di-ṣaḍvidham  
eva ṣarīram bhavati 'ty arthaḥ. tatro 'ṣma-jā dandaṣṭukā'-dayaḥ; aṇḍa-jāḥ  
5 pakṣi-sarpā'-dayaḥ; jarāyu-jā manuṣyā'-dayaḥ; udbhij-jā vṛkṣā'-dayaḥ;  
saṃkalpa-jāḥ Sanakā'-dayaḥ; sāṃsiddhikā mantra-tapa-ādi-siddhi-jā, yathā  
Raktabīja-ṣarīro-'tpanna-ṣarīrā'-daya iti.

ṣarīrasyāi 'ka-mātra-bhūto-'pādānakatvam pūrvo-'ktam anenāi 'va  
prasaṅgena viṣiṣyā 'ha:

10 sarveṣu pṛthivy upādānam, asādhāranyāt. tad-vyapadeṣaḥ  
pūrva-vat. 112.

sarveṣu ṣarīreṣu pṛthivy evo 'pādānam, asādhāranyāt, ādhikyā'-dibhir  
utkarṣāt. ṣarīre pañca-catur-ādi-bhāutikatva-vyapadeṣas tu pūrva-vat,  
indriyāṇāṃ bhāutikatva-vad upaṣṭambhakatva-mātreṇe 'ty arthaḥ.

16 «nanu prāṇasya ṣarīre prādhānyāt prāṇa eva dehā'-rambhako 'stu.»  
tatrā 'ha:

na dehā'-rambhakasya prāṇatvam, indriya-çaktitas tat-siddheḥ.  
113.

prāṇo na dehā'-rambhakaḥ; indriyaṃ vinā prāṇā'-navasthānenā  
20 'nvaya-vyatiṛekābhyāṃ indriyāṇāṃ çakti-viṣeṣād eva prāṇa-siddheḥ, prāṇo-  
'tpatter ity arthaḥ. ayam bhāvaḥ: karaṇa-vṛtti-rūpaḥ prāṇaḥ karaṇa-  
viyoge na tiṣṭhati; ato mṛta-dehe karaṇā'-bhāvena prāṇā'-bhāvān na prāṇo  
dehā'-rambhaka iti.

«nanv evam prāṇasya dehā'-karaṇatve prāṇaṃ vinā 'pi deha utpad-  
25 yeta?» tatrā 'ha:

bhoktur adhiṣṭhānād bhogā'-yatana-nirmāṇam, anyathā pūti-  
bhāva-prasaṅgāt. 114.

bhoktuḥ prāṇino 'dhiṣṭhānād vyāpārād eva bhogā'-yatanasya ṣarīrasya  
nirmāṇam bhavati; anyathā prāṇa-vyāpārā'-bhāve çukra-çonitayoḥ pūti-  
30 bhāva-prasaṅgāt, mṛta-deha-vad ity arthaḥ. tathā ca rasa-saṃcārā'-di-  
vyāpāra-viṣeṣāḥ prāṇo dehasya nimitta-kāraṇaṃ, dhārakatvād iti bhāvaḥ.

«nanu prāṇasyāi 'vā 'dhiṣṭhānatvam sambhavati, vyāpāravattvāt; na  
prāṇinaḥ, kūtasthatvāt, nirvyāpārasyā 'dhiṣṭhāne prayojanā'-bhāvāc ce »  
'ti. tatrā 'ha:

35 bhr̥tya-dvārā svāmy-adhiṣṭhitir, nāi 'kāntāt. 115.

deha-nirmāṇe vyāpāra-rūpaṃ adhiṣṭhānaṃ svāminaç cetanasyāi 'kāntāt  
sākṣān nā 'sti, kiṃ tu prāṇa-rūpa-bhr̥tya-dvārā; yathā rājāḥ pura-nirmāṇa

ity arthaḥ. tathā ca prāṇasyā 'dhiṣṭhātṛtvam sākṣāt, puruṣasyā 'dhiṣṭhātṛtvam tu prāṇa-saṃyoga-mātreṇa 'ti siddham. kulālā-'dīnām ghaṭā-'dinirmāṇeṣv apy evam. viṣeṣas tv ayam: tatra cetanasya buddhy-ādeḥ cā 'py upayogo 'sti; buddhi-pūrvaka-sṛṣṭitvād iti. yady api prāṇā-'dhiṣṭhānād eva deha-nirmāṇam, tathā 'pi prāṇa-dvārā prāṇi-saṃyogo 'py apekṣyate; 5 puruṣārtham eva prāṇena deha-nirmāṇād ity āçayena "bhoktur adhiṣṭhānād" ity uktam.

"vimukta-mokṣā-'rtham pradhānasye" 'ty uktam prāk. tatra «katham ātmā nitya-mukto, bandha-darçanād?» iti pareṣām ākṣepe nitya-muktim upapādayitum āha:

10

**samādhi-susupti-mokṣeṣu brahma-rūpatā. 116.**

samādhir asamprajñātā-'vasthā, susuptiḥ cā 'tra samagra-susuptiḥ, mokṣaḥ ca videha-kāivalyam. āsv avasthāsu puruṣāṇām brahma-rūpatā, buddhi-vṛtti-vilayatā tad-āupādhika-pariccheda-vigamena sva-svarūpa-pūrṇatayā 'vasthānam; yathā ghaṭa-dhvaṇse ghaṭā-'kāçasya pūrṇate 'ty 15 arthaḥ. tad etad uktam: "tan-nivṛttāḥ upaçānto-'parāgaḥ svastha" iti. tathā ca brahmatvam eva puruṣāṇām svabhāvo, nāimittikatvā-'bhāvāt, sphaṭikasya çūklyam iva. buddhi-vṛtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivyaḥ paricchedā-'bhimānaḥ; tathā vṛtti-pratibimba-vaçād duḥkhā-'di-mālīnyam iva ca bhavatī 'ti; tat sarvam āupādhikam 20 eva; upādhy-ākhyā-nimittā-'nvaya-vyatirekā-'nuvidhānāt, sphaṭika-lāu-hitya-vad iti bhāvaḥ. tathā ca Yoga-sūtram: "vṛtti-sārūpyam itaratre" 'ti. asmac-chāstre ca brahma-çabda āupādhika-pariccheda-mālīnyā-'dirahita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-nīmāṇsāyām ivāi 'çvāryo-'palakṣita-puruṣa-viçeṣa-mātra-vācī 'ti vivektavyam. atrāi 'te çlokaḥ 25 çīṣya-vyutpatty-artham ucyante:

cid-ākāṣe 'nabhivyaḥ nānā-'kārāir itas tataḥ  
dhīr aṭantī saha-vyakter aṭantīm darçayec citim.

vastutas tu sadā pūrṇam eka-rūpaṃ ca cin-nabhaḥ;  
vṛtti-çūnya-pradeçeṣu dṛçyā-'bhāvān na paçyati. 30

cakṣuṣo rūpa-vat puṁso dṛçyā vṛttir hi, ne 'tarat;  
samādhy-ādāu ca sā nā 'stī 'ty ataḥ pūrṇaḥ puṁsī tadā.

«tarhi kaḥ susupti-samādhibhyām mokṣasya viçeṣaḥ?» tatrā 'ha:

**dvayoh sabijam, anyatra tad-dhatih. 117.**

dvayoh samādhi-susuptyoh sabijam bandha-bija-sahitam brahmatvam; 35 anyatra mokṣe bijasyā 'bhāva iti viçeṣa ity arthaḥ. «nanu cet samādhy-ādāu bandha-bijam asti, tarhi tenāi 'va paricchedāt katham brahmatvam?» iti cen, na; bandha-bijasya vāsanā-karmā-'des tadānīm upādhāv evā 'va-

sthānāt, na tu cetaneṣu; puruṣe ca teṣāṃ apratibimbanād iti. jāgrad-ādy-  
avasthāyām tu buddhi-vṛtti-pratibimba-vaçād āupādhiko bandha ity asakṛd  
āveditam. «nanu Pātañjale tad-bhāṣye cā 'samprajñāta-yogo nirbīja  
5 uktah; atra katham sabīja ucyata?» iti cen, na; asamprajñāte krameṇa  
bīja-kṣayo bhavati 'ty āçayenāi 'va tatra nirbījatva-vacanāt; anyathā sar-  
vāsām evā 'samprajñāta-vyaktinām nirbījatve vyutthānā-'nupapatter iti.

«nanu samādhi-suṣupti drṣṭe stah; mokṣe tu kim pramāṇam?» iti  
nāstikā-'kṣepam pariharati:

**dvayor iva trayasyā 'pi drṣṭatvān, na tu dvāu. 118.**

10 samādhi-suṣupti-drṣṭāntena mokṣasyā 'pi drṣṭatvād anumitatvān na  
tu dvāu suṣupti-samādhī eva, kim tu mokṣo 'py asti 'ty arthaḥ. anumā-  
nam ce 'ttham: suṣupty-ādāu yo brahma-bhāvas, tat-tyāgaç citta-gatād  
rāgā-'di-doṣād eva bhavati. sa ced doṣo jñānena nāçitas, tarhi suṣupty-ādi-  
sadrçy evā 'vasthā sthirā bhavati; sāi 'va mokṣa iti.

15 «nanu vāsanā-'khyā-bīja-sattve 'pi vāirāgyā-'dinā vāsanā-kauṇṭhyād  
arthā-'kārā vṛttili samādhāu mā bhavatu; suṣupte tu vāsanā-prābalyād  
artha-jñānam bhaviṣyaty eve 'ti na suṣuptāu brahma-rūpatā yukte » 'ti.  
tatrā 'ha:

**vāsanayā 'nārtha-khyāpanam doṣa-yoge 'pi. na nimittasya  
20 pradhāna-bādhakatvam. 119.**

yathā vāirāgye tathā nidrā-doṣa-yoge 'pi sati vāsanayā na svārtha-  
khyāpanam sva-viṣaya-smāraṇam bhavati, yato na nimittasya guṇi-bhūtasya  
saṃskārasya balavattara-nidrā-doṣa-bādhakatvam sambhavati 'ty arthaḥ.  
balavattara eva hi doṣo vāsanām durbalām sva-kārya-kunṭhām karoti 'ti  
25 bhāvaḥ.

saṃskāra-leçato jīvan-muktasya çarīra-dhāraṇam iti tṛtīyā-'dhyāye  
proktam. tatrā 'yam ākṣepaḥ: «jīvan-muktasya çaçvad ekasminn apy  
arthe 'smad-ādīnām iva bhogo drçyate. so 'nupapannaḥ; prathamam  
bhogam utpādyai 'va pūrva-saṃskāra-nāçāt; saṃskārā-'ntarasya ca jñāna-  
30 pratibandhena karma-vad anudayād » iti. tatrā 'ha:

**ekaḥ saṃskāraḥ kriyā-nirvartako, na tu prati-kriyam saṃskāra-  
bhedā, bahu-kalpanā-prasakteḥ. 120.**

yena saṃskāreṇa devā-'di-çarīra-bhoga ārabdhaḥ, sa eka eva saṃskāras  
tac-charīra-sādhyasya prārabdha-bhogasya samāpakaḥ; sa ca karma-vad  
35 eva bhoga-samāpti-nāçyaḥ; na tu prati-kriyam prati-bhoga-vyakti saṃskāra-  
nānātvam; bahu-vyakti-kalpanā-gāurava-prasaṅgād ity arthaḥ. kulāla-

cakra-bhramaṇa-sthale 'py evaṃ vegā-'khyāḥ saṃskāra eka eva bhramaṇa-samāpti-paryanta-sthāyī bodhyaḥ.

udbhij-jaṃ ṣarīram astī 'ty uktam. « tatra bāhya-buddhy-abhāvāc charīratvaṃ nā 'stī » 'ti nāstikā-'kṣepam apākaroti :

na bāhya-buddhi-niyamo, vṛkṣa-gulma-latāu-'śadhi-vanaspati-  
tṛṇa-vīrudhā-'dīnām api bhoktṛ-bhogā-'yatanatvam, pūrva-  
vat. 121.

na « bāhya-jñānaṃ yatrā 'sti, tad eva ṣarīram » iti niyamah; kiṃ tu vṛkṣā-'dīnām antaḥ-samjñānām api bhoktṛ-bhogā-'yatanatvaṃ ṣarīratvaṃ mantavyam; yataḥ pūrva-vat pūrvo-'kto yo bhoktṛ-adhiṣṭhānaṃ vinā 10 manuṣyā-'di-ṣarīrasya pūti-bhāvas, tadvad eva vṛkṣā-'di-ṣarīreṣv api ṣuṣkatā-'dikam ity arthaḥ. tathā ca ṣrutih "asya yad ekāṃ ṣākhāṃ jīvo jahāty, atha sā ṣuṣyati" 'ty-ādir iti.

"na bāhya-buddhi-niyama" ity aṅgasya 'prthak-sūtratve 'pi sūtra-dvayam ekī-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya- 15 bhayād iti bodhyam.

smṛteḥ ca. 122.

“ṣarīra-jāih karma-doṣāir yāti sthāvaratām naraḥ,  
vācīkāih pakṣi-mṛgatām, mānasāir antya-jātītām”

ity-ādi-smṛter api vṛkṣā-'diṣv bhoktṛ-bhogā-'yatanatvam ity arthaḥ. 20

« nanu vṛkṣā-'diṣv apy evaṃ cetanatvena dharmā-'dharmo-'tpatti-praśaṅgaḥ. » tatrā 'ha :

na deha-mātrataḥ karmā-'dhikāritvaṃ, vāiciṣṭya-ṣruteḥ. 123.

na deha-mātreṇa dharmā-'dharmo-'tpatti yogyatvaṃ jīvasya. kutaḥ? vāiciṣṭya-ṣruteḥ; brāhmaṇā-'di-deha-viṣiṣṭatvenāi 'vā 'dhikāra-ṣṛavaṇād 25 ity arthaḥ.

deha-bhedenāi 'va karmā-'dhikāraṃ darṣayan deha-trāividhyam āha :  
tridhā trayāṇām vyavasthā karmadeho-'pabhoga-deho-'bhaya-  
dehāḥ. 124.

trayāṇām uttamā-'dhama-madhyamānām sarva-prāṇinām tri-prakāro 30 deha-vibhāgaḥ : karmadeha-bhogadeho-'bhayadehā itī 'ty arthaḥ. tatra karma-dehaḥ parama-rṣiṇām, bhoga-deha Indrā-'dīnām sthāvarā-'dīnām co, 'bhaya-deho rāja-rṣiṇām iti. atra prādhānyena tridhā vibhāgaḥ; anyathā sarvasyāi 'va bhoga-dehatvā-'patteḥ.



caturtham api ṣarīram āha :

na kiñcid apy anuṣayinaḥ. 125.

“ vidyād anuṣayaṁ dveṣe paṣcāttāpā-nubandhayor ”

iti vākyād anuṣayo 'tra vāirāgyam. viraktānām ṣarīram etat-traye na  
5 kiñcid api, etat-traya-vilakṣaṇam ity arthaḥ; yathā Dattātreyā-Jaḍabha-  
ratā-dīnām; teṣāṁ jñāna-mātra-pradhāna-dehatvād iti.

uktasye 'ṣvarā-bhāvasya sthāpanāya parā-bhyupagataṁ jñāne- 'cchā-  
krty-ādi-nityatvam pratiṣedhati :

na buddhy-ādi-nityatvam āṣraya-viṣeṣe 'pi, vahni-vat. 126.

10 buddhir atrā 'dhyavasāyā-khyā vṛttiḥ. tathā ca jñāne- 'cchā-krty-  
ādīnām āṣraya-viṣeṣe parāir iṣvaro- 'pādhitayā 'bhyupagate 'pi nityatvam  
nā 'sti; asmad-ādi-buddhi-dṛṣṭāntena sarveṣāṁ eva buddhī- 'cchā-dīnām  
anītyatvā-numānāt; yathā lāukika-vahni-dṛṣṭāntenā 'varaṇa-tejaso 'py  
anītyatvā-numānam ity arthaḥ.

15 āstām tāvaj jñāne- 'cchā-der nityatvam; tad-āṣraya iṣvaro- 'pādhir evā  
'siddha, iṣvarasyā 'siddher ity āha :

āṣrayā- 'siddheṣ ca. 127.

sugamam.

« naiv evam brahmā- 'ṇḍā-di-sarjana-samarthaṁ sarvajñatvā-dikāṁ  
20 katham janyaṁ sambhāvyetā 'pi; loka tapa-ādibhir evam āiṣvarya- 'darṣa-  
nād » iti. tatrā 'ha :

yoga-siddhayo 'py āuśadhā-di-siddhi-van nā 'palapanīyāḥ. 128.

āuśadhā-di-siddhi-dṛṣṭāntena yoga-jā apy animā-di-siddhayaḥ sṛṣṭy-  
ādy-upayoginyaḥ sidhyantī 'ty arthaḥ.

25 puruṣa-siddhi-pratikūlatayā bhūta-cāitanya-vādinam pratyācāṣṭe :

na bhūta-cāitanyam, pratyekā-dṛṣṭeḥ sāmhatye 'pi ca — sām-  
hatye 'pi ca. 129.

sānhata-bhāvā-vasthāyām api pañca-bhūteṣu cāitanyaṁ nā 'sti;  
vibhāga-kāle praty-ekāṁ cāitanyā-dṛṣṭer ity arthaḥ. tṛtīyā-dhyāye ce  
30 'dam sva-siddhānta-vidhayo 'ktam, atra ca para-mata-nirākaraṇāye 'ti na  
pāunaruktyaṁ doṣāye 'ti. vipsā 'dhyāya-samāptāu.

sva-siddhānta-viruddhā-rtha-bhāṣiṇo ye ku-vādināḥ,

pañcame tān nirākṛtya sva-siddhānto dṛḍhi-kṛtāḥ.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye para-pakṣa-  
nirjaya- 'dhyāyaḥ pañcamah.

adhyāya-catuṣkeṇa samasta-ḡāstrā-'rtham pratijñāya pañcamā-'dhyāye para-pakṣa-nirākaraṇena prasādhye 'dānīm tam eva sāra-bhūta-ḡāstrā-'rtham ṣaṣṭhā-'dhyāyena saṃkalayann upasaṃharati. uktā-'rthānām hi punas tantrā-'khye vistare kṛte ḡiṣyānām asaṃdigdhā-'viparyasto dṛḡhataro bodha utpadyata iti; ataḥ sthūṇā-nikhanana-nyāyād anukta-yukty- 5  
ādy-upanyāsāc ca nā 'tra pāunaruktyaṃ doṣāya:

**asty ātmā, nāstitva-sādhanā-'bhāvāt. 1.**

«jānāmi» 'ty evam pratiyamānatayā puruṣaḥ sāmānyataḥ siddha evā 'sti; bādha-ka-pramāṇā-'bhāvāt. atas tad-viveka-mātram kartavyam ity arthaḥ. 10

tatra viveke pramāṇa-dāyam āha sūtrābhyām:

**dehā-'di-vyatirikto 'sau, vāicitryāt. 2.**

asāv ātmā draṣṭā dehā-'di-prakṛty-antebhyo 'tyantam bhinno, vāicitryāt; pariṇāmitvā-'pariṇāmitvā-'di-vāidharmyād ity arthaḥ. prakṛty-ādayas tāvat pratyakṣā-'numānā-'gamāiḥ pariṇāmitayāi 'va siddhāḥ; puru- 15  
ṣasyā 'pariṇāmitvaṃ tu sadā-jñāta-viṣayatvād anumīyate. tathā hi, yathā cakṣuṣo rūpam eva viṣayo, na saṃnikarṣa-sāmye 'pi rasā-'dir, evam puruṣasya sva-buddhi-vṛttir, eva viṣayo, na tu saṃnikarṣa-sāmye 'py anyad vastv ity phala-balāt klptam. buddhi-vṛtṭy-ārūḡhatayāi 'va tv anyad bhogyam bhavati puruṣasya, na svataḥ; sarvadā sarva-bhānā-'patteḥ. tāḡ ca buddhi- 20  
vṛttayo nā 'jñātās tiṣṭhanti; jñāne-'cchā-sukhā-'dīnām ajñāta-sattā-svikāre teṣv api ghaṭā-'dāv iva saṃḡayā-'di-prasaṅgād «aham jānāmi na vā, sukhī na ve?» 'ty-ādi-rūpeṇa. atas tāsāṃ sadā-jñātātvaṭ tad-draṣṭā cetano 'pariṇāmi 'ty āyātam; cetanasya pariṇāmitve kadācid āndhya-pariṇāmena satyā api buddhi-vṛtṭter adarḡana-'patter iti. evam pārārthyā-'pārārthyā- 25  
'dikam api pūrvo-'ktaṃ vāidharmya-jātam bodhyam.

**ṣaṣṭhī-vyapadeḡād api. 3.**

«mame 'dam ḡarīram, mame 'yam buddhir» ity-āder viduṣāṃ ṣaṣṭhī-vyapadeḡād api dehā-'dibhya ātmā bhinnaḥ; atyantā-'bhede ṣaṣṭhy-an-upapatter ity arthaḥ. tad uktaṃ Viṣṇupurāṇe: 30

“tvam kim etac chiraḥ? kim tu ḡiras tava, tatho 'daram.

kim u pādā-'dikam tvam vāi? tavāi 'tad dhi, mahī-pate.

samastā-'vayavebhyas tvam pṛthag-bhūya vyavasthitaḥ

«ko 'ham?» ity atra nipuṇo bhūtvā cintaya, pārthive ” 'ti.

na ca ««sthūlo 'ham» ity-ādir api vidvad-vyapadeḡo 'stī» 'ti vācyam; 35  
ḡṛutyā bādhitatayā «mamā 'tmā Bhadrāsena» iti-vad ḡaṇpatvenāi 'va tad-upapatter iti.

«nanu <puruṣasya cāitanyam, Rāhoḥ gīraḥ, çilā-putrasya çarīram> ity-ādi-vyapadeṣa-vad ayam api bhavatu.» tatrā 'ha:

**na çilā-putra-vad dharmi-grāhaka-māna-bādhāt. 4.**

- <çilā-putrasya çarīram> ity-ādi-vad ayam ṣaṣṭhī-vyapadeṣo na bhavati.  
 5 çilā-putrā-'di-sthale dharmi-grāhaka-pramāṇena bādhād vikalpa-mātram;  
 <mama çarīram> iti vyapadeṣe tu pramāṇa-bādhō nā 'sti; dehā-'tmatāyā  
 -eva çruty-ādi-pramāṇair bādhād ity arthaḥ. yas tu çāstreṣu mama-kāra-  
 pratīṣedhaḥ, sa svāmyasyā 'nityatayā vācā-'rambhāṇa-mātratvenā 'satyatā-  
 para eve 'ti bhāvaḥ. <puruṣasya cāitanyam> ity atrā 'py asti dharmi-  
 10 grāhaka-māna-bādhāḥ; anavasthā-bhayena lāghavāc ca dehā-'di-vyatīrikta-  
 tayā 'tma-siddhāu cāitanya-svarūpatā' vagāhanād iti.

dehā-'di-vyatīrīkṭatayā puruṣam avadhārya tan-muktim avadhārayati:

**atyanta-duḥkha-nivṛtṭyā kṛta-kṛtyatā. 5.**

sugamam.

- 15 «nanu duḥkha-nivṛtṭyā sukhasyā 'pi nivartanāt tulyā-'ya-vyayatvena na sā puruṣārtha» iti. tatrā 'ha:

**yathā duḥkhāt kleṣaḥ puruṣasya, na tathā sukhād abhilāṣaḥ. 6.**

- viṣaya-vidhayā hetutāyām pañcamyāu. kleṣaḥ cā 'tra dveṣaḥ. yathā  
 20 duḥkhe dveṣo balavattaro, nāi 'vam sukhe 'bhilāṣo balavattaro, 'pi tu tad-  
 apekṣayā durbala ity arthaḥ. tathā ca sukhā-'bhilāṣam bādhitvā 'pi  
 duḥkha-dveṣo duḥkha-nivṛtṭāv eve 'cchām janayati 'ti na tulyā-'ya-vyaya-  
 tvam iti. tad uktam:

“abhyarthanā-bhaṅga-bhayena sādhuḥ

- 25 mādhyasthyam iṣṭe 'py avalambate 'rtha” iti.

yā tu narakā-'di-duḥkha-darṣane 'pi kṣudra-sukha-pravṛtṭiḥ, sā rāgā-'di-  
 doṣa-vaçād eve 'ti.

sukhā-'pekṣayā duḥkhasya bahulatvād api duḥkha-nivṛtṭir eva puru-  
 ṣārtha ity āha:

- 30 **kutrā-'pi ko-'pi sukhī 'ti. 7.**

ananta-trṇa-vṛkṣa-paçu-pakṣi-manuṣyā-'di-madhye svalpo manuṣya-  
 devā-'dir eva sukhī bhavati 'ty arthaḥ. itir hetāu.

tad api kādācitkaṁ kvācitka-sukham madhu-viṣa-sampṛkṭā-'nna-vad  
 vicāra-kāṇām heyam eve 'ty āha:

- 35 **tad api duḥkha-çabalam iti duḥkha-pakṣe nihkṣipante vi-  
 vecakāḥ. 8.**

tad api pūṛva-sūtro-'ktaṁ sukhāṁ api duḥkha-miṣṛitaṁ ity ato duḥkha-koṭāu sukha-duḥkha-vivecakā niḥkṣipanta ity arthaḥ. tad uktāṁ Yoga-sūtreṇa: "pariṇāma-tāpa-saṁskāra-duḥkhāir guṇa-vṛtti-virodhāc ca sarvaṁ eva duḥkhaṁ vivekina" iti. Viṣṇupurāṇe 'pi;

"yad-yat prīti-karam pumsāṁ vastu, Māitreya, jāyate,  
tad eva duḥkha-vṛkṣasya bījatvaṁ upagacchatī" 'ti.

5

«kevalā duḥkha-nivṛttir na puruṣārthaḥ, kiṁ tu sukho-'parakte» 'ti matam apākaroti:

sukha-lābhā-'bhāvād apuruṣārthatvaṁ iti cen, na, dvāividhyāt.

9.

10

sukha-lābhā-'bhāvān mokṣā-'khyā-duḥkhā-'bhāvasyā 'puruṣārthatvaṁ iti cen, na; puruṣārthasya dvāividhyād, dvi-prakāratvāt: sukhatva-duḥkhā-'bhāvatvābhyām ity arthaḥ. <sukhī syām,> <duḥkhī na syām> iti hi pṛthag eva lokānāṁ prārthanā dr̥ṣyata iti.

caṇkate:

15

nirguṇatvaṁ ātmano, 'saṅgatvā-'di-ṣṛuteḥ. 10.

«nanv ātmano nirguṇatvaṁ sukha-duḥkha-mohā-'dy-akhila-guṇa-ṣūnyatvaṁ nityaṁ eva siddham; asaṅgatva-ṣṛuteḥ, vikāra-hetu-saṁyogā-'bhāva-ṣṛavaṇāt; taṁ vinā ca guṇā-'khyā-vikāra-'sambhavāt. ato na duḥkha-nivṛttir api puruṣārtho ghaṭata» ity arthaḥ. <nanu saṅgaṁ vinā 20  
svayaṁ eva vikāro bhavaty> iti cen, «na;

"dāhāya nā 'nalo vahner nā 'paḥ kledāya cā 'mbhasaḥ,  
tad dravyaṁ eva tad-dravya-vikārāya na vāi yataḥ.

kiṁ ca svayaṁ vikāritve mokṣo nāi 'vo 'papadyate;  
svayaṁ moha-vikāreṇa punar-bandha-prasaṅgata" iti.

25

tathā co 'ktaṁ Kāurme:

"yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,  
na hi tasya bhaven muktir janmā-'ntara-ṣṭatāir api" 'ti.

saṁādhatte:

para-dharmatve 'pi tat-siddhir avivekāt. 11.

30

sukha-duḥkhā-'di-guṇānāṁ citta-dharmatve 'pi tatrā 'tmani siddhiḥ pratibimba-rūpeṇā 'vasthitiḥ; avivekān nimittāt, prakṛti-puruṣa-saṁyoga-dvāre 'ty arthaḥ. etac ca prathamā-'dhyāye pratipāditāṁ, "nimittatvaṁ avivekasya na dr̥ṣṭa-hānir" iti tṛtīyā-'dhyāya-sūtre ce 'ti. tathā ca sphaṭike lāuhityaṁ iva puruṣe pratibimba-rūpeṇa duḥkha-sattvāt tan-nivṛttir eva 35  
puruṣārthaḥ. pratibimba-dvāraka-duḥkha-sambandhasyāi 'va bhogatayā pratibimba-rūpeṇāi 'va duḥkhasya heyatvād iti.

«aviveka-mūlaḥ puruṣe guṇa-bandhaḥ; avivekas tu kim-mūlaka?»  
ity ākāṅkṣāyām āha:

**anādir aviveko, 'nyathā doṣa-dvaya-prasakteḥ. 12.**

agrhītā-'samsargakam ubhaya-viṣayaka-jñānam avivekaḥ. sa ca. pra-  
6 vāha-rūpeṇā 'nādiḥ citta-dharmaḥ pralaye vāsanā-rūpeṇa tiṣṭhati; anyathā  
tasya sādितve doṣa-dvaya-prasaṅgāt. sādितve hi svata evo 'tpāde muktasyā  
'pi bandhā-'pattiḥ; karmā-'di-janyatve ca karmā-'dikam praty api kāraṇa-  
tvenā 'vivekā-'ntarā-'nveṣaṇe 'navasthe 'ty arthaḥ. ayaṁ cā 'viveko vṛtti-  
rūpaḥ pratibimbā-'tmanā puruṣa-dharma iva bhavati 'ty ataḥ puruṣasya  
10 bandha-prayojaka iti prāg evo 'ktaṁ vakṣyate ca.

«nanu ced anādis, tarhi nityaḥ syād » iti. tatrā 'ha:

**na nityaḥ syād ātma-vad, anyathā 'nūcchittīḥ. 13.**

ātma-van nityo 'khaṇḍā-'nādir na bhavati, kim tu pravāha-rūpeṇā  
'nādiḥ; anyathā 'nādi-bhāvasya tasya ṣṛuti-siddho-'chedā-'nupapatter ity  
15 arthaḥ.

bandha-kāraṇam uktvā mokṣa-kāraṇam āha:

**pratiniyata-kāraṇa-nāṣyatvam asya, dhvānta-vat. 14.**

asya bandha-kāraṇasyā 'vivekasya ṣukti-rajatā-'di-sthale pratiniyataṁ  
yan nāṣa-kāraṇam vivekas, tan-nāṣyatvaṁ, tamo-vat; andhakāro hi prati-  
20 niyatenā 'lokenāi 'va nāṣyate, nā 'nya-sādhane 'ty arthaḥ. tad uktaṁ  
Viṣṇupurāṇe:

“andhaṁ tama ivā 'jñānaṁ, dīpa-vac ce 'ndriyo-'dbhavam;  
yathā sūryas tathā jñānaṁ, yad, vipra-rṣe, viveka-jam ” iti.

vivekenāi 'vā 'viveko nāṣyata iti pratiniyamasya grāhakam apy āha:

**25 atrā 'pi pratiniyamo 'nvaya-vyatirekāt. 15.**

dhvāntā-'lokayor iva prakṛte 'pi pratiniyamaḥ ṣukti-rajatā-'diṣṇ  
anvaya-vyatirekābhyām eva grāhya ity arthaḥ.

athavāi 'vaṁ vyākhyeyam: «nanu vivekasyā 'pi kim pratiniyataṁ  
kāraṇam?» tatrā 'ha: atrā 'pi viveke 'pi kāraṇa-niyamo 'nvaya-vyatirek-  
30 ābhyām eva siddhaḥ. gravaṇa-manana-nididhyāsana-rūpam eva kāraṇam,  
na tu karmā-'dī 'ti; karmā-'dikam tu bahir-aṅgam eve 'ty arthaḥ.

bandhasya svābhāvikatvā-'dikam na sambhavati 'ti prathamā-'dhyāyo-  
'ktaṁ smārayati:

**prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16.**

35 bandho 'tra duḥkha-yogā-'khyā-bandha-kāraṇam. ṣeṣaṁ sugamam.

«nanu mukter api kāryatayā vināṣā-pattī<sup>\*</sup>yā punar-bandhaḥ syād » iti. tatrā 'ha :

**na muktasya punar-bandha-yogo 'py, anāvṛtti-ṣruteḥ. 17.**

bhāva-kāryasyāi 'va vināṣitayā mokṣasya nāṣo nā 'sti ; « na sa punar āvartata » iti ṣruter ity arthaḥ. — api-ṣabdaḥ pūrva-sūtro-'ktā-'rtha-sam-uccaye. 5

**apuruṣārthatvam anyathā. 18.**

anyathā muktasyā 'pi punar-bandhe pralaya-vad eva mokṣasyā 'puruṣārthatvam parama-puruṣārthatvā-'bhāvo vā syād ity arthaḥ.

apuruṣārthatve hetum āha :

10

**aviṣeṣā-'pattir ubhayoḥ. 19.**

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhayor viṣeṣo na syāt. tataḥ cā 'puruṣārthatvam ity arthaḥ.

«nanv evam baddha-muktayor viṣeṣā-'bhyupagame nitya-muktatvam katham ucyate?» tatrā 'ha :

15

**muktir antarāya-dhvaster na paraḥ. 20.**

vakṣyamāṇā-ntarāyasya dhvaṅsād atiriktaḥ padārtho na muktir ity arthaḥ. yathā hi svābhāva-ṣuklasya sphaṭikasya japo-'pādhi-nimittaṁ raktatvam ṣūklyā-'varaka-rūpaṁ vighna-mātram, na tu japo-'padhānena ṣūklyaṁ naṣyati japā-'pāye co 'tpadyate, tathāi 'va svābhāva-nirduḥ-khasyā 'tmano buddhy-upādhiḥkaṁ duḥkha-pratibimbaṁ tad-āvaraka-rūpaṁ vighna-mātram, na tu buddhy-upādhiḥkaṁ duḥkhaṁ jāyate tad-apāye ca naṣyati 'ti. ato nitya-mukta ātmā, bandha-mokṣau tu vyāvahārikāv ity avirodha iti.

«nanv evam bandha-mokṣayor mithyātve mokṣasya puruṣārthatā-25 pratipādaka-ṣruty-ādi-virodha » ity ata āha :

**tatrā 'py avirodhaḥ. 21.**

tatrā 'py antarāya-dhvaṅsasya mokṣatve 'pi puruṣārthatvā-'virodha ity arthaḥ. duḥkha-yoga-viyogāv eva hi puruṣe kalpitāu, na tu duḥkha-bhogo 'pi. bhogaḥ ca pratibimba-rūpeṇa duḥkha-sambandha ity ataḥ 30 pratibimba-rūpeṇa duḥkha-nivṛttir yathā-'rthāi 'va puruṣārthaḥ. sa evā 'ntarāya-dhvaṅsaḥ ; tādṛṣṭva ca mokṣo yathā-'rtha eve 'ti bhāvaḥ.

«nanv antarāya-dhvaṅsa-mātram cen muktis, tarhi ṣravaṇa-mātreṇai 'va tat-siddhiḥ syād, ajñāna-pratibaddha-kaṇṭha-cāmīkara-siddhi-vad » iti. tatrā 'ha :

35

**adhikāri-trāividhyān na niyamaḥ. 22.**

uttama-madhyamā-'dhamās trividhā jñānā-'dhikāriṇaḥ; tena cṛavāṇa-mātrā-'nantaram .eva mānasa-sākṣātkāraḥ sarveṣāṃ iti na niyama ity arthaḥ. ato mandā-'dhikāra-doṣād Virocanā-'dīnām cṛavāṇa-mātrāḥ citta-vilāyana-kṣamam mānasa-jñānam no 'tpannam, na tu cṛavāṇasya jñāna-  
5 jananā-'sāmarthyād iti.

na kevalam cṛavāṇa-mātraṃ jñāne dṛṣṭa-kāraṇam, anyad apī 'ty āha :  
dārḍhyā-'rtham uttareṣāṃ. 23.

cṛavāṇād uttareṣāṃ manana-nididhyāsanā-'dīnām antarāya-dhvaṅsa-syā 'tyantikatva-rūpa-dārḍhyā-'rtham niyama ity anuśajyate.

10 uttarāṇy eva sādhanāṇy āha :

sthira-sukham āsanam iti na niyamaḥ, 24.

āsane padmā-'sanā-'di-niyamo nā 'sti; yataḥ sthiraṃ sukhaṃ ca yat, tad evā 'sanam ity arthaḥ.

mukhyaṃ sādhanam āha :

15 dhyānam nirviṣayam manaḥ. 25.

vṛtti-ġūnyaṃ yad antaḥkaraṇam bhavati, tad eva dhyānam yogaḥ citta-vṛtti-nirodha-rūpa ity arthaḥ. kārya-kāraṇā-'bhedenā kāraṇa-ḡabdaḥ kārye prayuktaḥ; etat-sādhanatvena dhyānasya vakṣyamāṇatvād iti.

« nanu yogā-'yogayol puruṣasyāi 'karūpyāt kiṃ yogene? » 'ty āḡaṅkya  
20 samādhatte :

ubhayathā 'py aviḡeṣaḡ cen, nāi 'vam, uparāga-nirodhād vi-  
ḡeṣaḥ. 26.

uparāga-nirodhād vṛtti-pratibimbā-'pagamād yogā-'vasthāyām ayogā-'vasthāto viḡeṣaḥ puruṣasye 'ti siddhānta-dalā-'rthaḥ; ḡeṣaṃ vyākhyāta-  
25 prāyam.

« nanu niḡsaṅge katham uparāgaḥ? » tatrā 'ha :

niḡsaṅge 'py uparāgo 'vivekāṭ. 27.

niḡsaṅge yady api pāramārthika uparāgo nā 'sti, tathā 'py uparāga iva bhavati 'ti kṛtvā pratibimba evo 'parāga iti vyavahriyata uparāga-  
30 vivekibhir ity arthaḥ.

etad eva vivṛṇoti :

japā-sphaṭikayor iva no 'parāgaḥ, kiṃ tv abhimānaḥ. 28.

yathā japā-sphaṭikayor no 'parāgaḥ, kiṃ tu japā-pratibimba-vaḡād uparāgā-'bhimāna-mātraṃ < raktaḥ sphaṭika > iti, tathāi 'va buddhi-puru-  
35 ṣayor no 'parāgaḥ, kiṃ tu buddhi-pratibimba-vaḡād uparāgā-'bhimāno

'viveka-vaçād ity arthaḥ. ata uparāga-tulyatayā vṛtti-pratibimba eva puruṣo-'parāga itī sūtra-dvaya-paryavasito. 'rthaḥ. tathā ca smaryate:

“yathā jale candramasaḥ kampā-'dis tat-kṛto guṇaḥ,  
drçyate 'sann api draṣṭur ātmano 'nātmano guṇa” iti.

eṣa eva ca duḥkhā-'tmaka-vṛtter uparāgo duḥkha-nivṛtṭy-ākhyā-mokṣasyā 5  
'ntarāyaḥ; tasya ca dhvaṃsaç citta-layāt; so 'pi ca citta-vṛtti-nirodhā-  
'khyenā 'samprajñāta-yogene 'ty ato yogād evā 'ntarāya-dhvaṃso bhavati  
'ti yoga-çāstrasyā 'pi siddhāntaḥ.

“dhyānaṃ nirviṣayam mana” iti yoga uktāḥ. tasya sādhanāny ācak-  
ṣāna eva yathokto-'parāgasya nirodho-'pāyam āha: 10

**dhyāna-dhāraṇā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhaḥ. 29.**

samādhi-dvārā dhyānaṃ yogasya kāraṇam, dhyānasya ca kāraṇam  
dhāraṇā, tasyāç ca kāraṇam abhyāsaç citta-sthāirya-sādhanā-'nuṣṭhānam,  
abhyāsasyā 'pi kāraṇam viṣaya-vāirāgyam, tasyā 'pi doṣa-darçana-yama-  
niyamā-'dikam iti Patañjalo-'kta-prakriyayā tan-nirodha uparāga-nirodho 15  
bhavati citta-vṛtti-nirodhā-'khyā-yoga-dvāre 'ty arthaḥ.

citta-niṣṭha-dhyānā-'dinā puruṣasyo 'parāga-nirodhe pūrvā-'cārya-sid-  
dham dvāraṃ darçayati:

**laya-vikṣepayor vyāvṛtṭye 'ty ācāryāḥ. 30.**

dhyānā-'dinā cittasya nidrā-vṛtteḥ pramāṇā-'di-vṛtteç ca nivṛtṭyā 20  
puruṣasyā 'pi vṛtṭy-uparāga-nirodho bhavati; binḥba-nirodhe pratibimbasyā  
'pi nirodhād iti pūrvā-'cāryā āhur ity arthaḥ. yathā Patañjalir “yogaç  
citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-sārūpyam  
itaratre” 'ti sūtra-trayenāi 'tad evā 'ha, tathā

“nityaḥ sarvatra-go hy ātmā; buddhi-saṃnidhimattayā 25  
yathā-yathā bhaved buddhir ātmā tadvad ihe 'śyata”

ity-ādi-smṛtayo 'py etad āhur iti. tad evam asamprajñāta-yogād eva  
sākṣātkāra-dvārā mokṣā-'ntarāya-dhvaṃsa itī praghaṭṭakā-'rthaḥ.

dhyānā-'dāu guhā-'di-sthāna-niyamo nā 'stī 'ty āha:

**na sthāna-niyamaç, citta-prasādāt. 31.**

30

citta-prasādād eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-  
niyama ity arthaḥ. çāstre tv āutsargikā-'bhiprāyeṇāi 'vā 'raṇya-giri-guhā-  
'di-sthānaṃ yogasyo 'ddiṣṭam iti. ata eva Brahma-sūtram api: “yatrāi  
'kāgratā, tatrā 'viçeṣād” iti.

samāpto mokṣa-vicāraḥ; idāṇīm puruṣā-'pariṇāmitvāya jagat-kāraṇam 35  
upasaṃharati:



**prakṛter ādya-'pādānatā, 'nyeṣāṃ kāryatva-ṣruteḥ. 32.**

mahad-ādīnāṃ kāryatva-ṣraṇāt teṣāṃ mūla-kāraṇatayā prakṛtiḥ  
sidhyatī 'ty arthaḥ.

« nanu puruṣa evo 'pādānam bhavatu. » tatrā 'ha :

5 **nityatve 'pi nā 'tmano, योग्यत्वā-'bhāvāt. 33.**

guṇavattvaṃ saṅgitvaṃ co 'pādāna-yogyatā. tasyor abhāvāt puru-  
ṣasya nityatve 'pi no 'pādānatvam ity arthaḥ.

« nanu “ bahviḥ prajāḥ puruṣāt samprasūtā ” ity-ādi-ṣruteḥ puruṣasya  
kāraṇatvā-'vagamād vivartā-'di-vādā āṣṛayanīya? » ity āṣaṅkyā 'ha :

10 **ṣṛuti-virodhān na kutarkā-'pasadasyā 'tma-lābhaḥ. 34.**

puruṣa-kāraṇatāyāṃ ye-ye pakṣāḥ sambhāvitās, te sarve ṣṛuti-viruddhā  
ity atas tad-abhyupagantṛṇāṃ kutārkikā-'dy-adhamānāṃ ātma-svarūpa-  
jñānaṃ na bhavatī 'ty arthaḥ. etenā 'tmani sukha-duḥkhā-'di-guṇo-  
'pādānatva-vādino 'pi kutārkikā eva, teṣāṃ apy ātma-yathārtha-jñānaṃ  
15 nā 'stī 'ty avagantavyam. ātma-kāraṇatā-ṣṛutayaḥ ca cakti-ṣaktimad-  
abhedeno 'pāsanā-'rthā eva; “ ajām ekām ” ity-ādi-ṣṛutibhiḥ pradhāna-  
kāraṇatā-siddheḥ. yadi cā 'kāṣasyā 'bhrā-'dy-adhiṣṭhāna-kāraṇatā-vad  
ātmanaḥ kāraṇatvam ucyate, tadā tan na nirākurmaḥ; pariṇāmasyāi 'va  
pratiśedhād iti.

20 « sthāvara-jaṅgamā-'diṣu pṛthivy-ādīnāṃ eva kāraṇatva-darṣanāt  
katham prakṛteḥ sarvo-'pādānatvam? » tatrā 'ha :

**pāramparye 'pi pradhānā-'nuvṛttir, apu-vat. 35.**

sthāvarā-'diṣu paramparayā kāraṇatve 'pi teṣu pradhānasyā 'nugamād  
upādānatvam akṣatam; yathā 'nikurā-'di-dvārakatve 'pi sthāvarā-'diṣu  
25 pāṛthivā-'dy-aṇūnām anugamād upādānatvam ity arthaḥ.

vana-nyāyena prakṛter vyūpakatve pramāṇam āha :

**sarvatra kārya-darṣanād vibhutvam. 36.**

avyavasthayaḥ sarvatra vikāra-darṣanāt pradhānasya vibhutvam;  
yathā 'nor ghaṭā-'di-vyāpitvam ity arthaḥ. etac ca prāg eva vyākhyā-  
30 tam.

« nanu paricchinnatve 'pi yatra kāryam utpadyate, tatra gacchatī 'ti  
vaktavyam? » tatrā 'hā :

**gati-yoge 'py ādya-kāraṇatā-hānir, apu-vat. 37.**

gati-svikāre 'pi paricchinnatayā mūla-kāraṇatvā-'bhāvaḥ pāṛthivā-'dy-  
35 apu-dṛṣṭāntene 'ty arthaḥ.

athave 'tthaṃ vyākhyeyam. « nanu triguṇā-'tmaka-pradhānasyā 'nyo-

'nya-saṃyogā-rtham ṣṛuṭi-smṛtiṣu kriyā kṣobhā-'khyā ṣṛūyate; kriyāvat-  
tvā ca tantv-ādi-dṛṣṭāntena mūla-kāraṇatvā-'bhāva » ity āṣaṅkya pari-  
harati: gati-yoge 'py ādya-kāraṇatā-'hānir, aṇu-vat. gatiḥ kriyā; tat-  
sattve 'pi mūla-kāraṇatāyā ahāniḥ; yathā vaiṣeṣika-mate pārthivā-'dy-  
aṇūnām ity arthaḥ.

5

« nanu prthivy-ādīnām navānām eva dravyānām darṣanāt katham  
prthivītvā-'di-ḥyānam pradhānā-'khyānam dravyānam ghaṭeta? na ca <pra-  
dhānānam dravyam eva mā 'stv » iti vācyaṃ; saṃyoga-vibhāga-pariṇāmā-  
'dibhir dravyatva-siddher » iti. tatrā 'ha:

**prasiddhā-'dhikyam pradhānasya, na niyamaḥ. 38.**

10

prasiddha-ava-dravyā-'dhikyam eva pradhānasya; ato navāi 'va  
dravyāṇi 'ti na niyama ity arthaḥ. ātmā-'tiriktānām prthivy-ādīnām  
aṣṭānām eva kāryatva-ḥvaṇam cā 'tra niyame bādhakam iti bhāvaḥ.

« kim sattvā-'dayo guṇā eva prakṛtir, athavā guṇa-traya-rūpa-dravya-  
trayā-'dhāra-bhūtā prakṛtir? » iti saṃṣaye 'vadhārayati:

15

**sattvā-'dīnām a-tad-dharmatvaṃ, tad-rūpatvāt. 39.**

sattvā-'di-guṇānām prakṛti-dharmatvaṃ nā 'sti, prakṛti-svarūpatvād  
ity arthaḥ. yady api 'ṣṛuṭi-smṛtiṣu 'bhayaṃ eva ṣṛūyate, tathā 'pi lāghavā-  
'di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi,  
sattvā-'di-trayaṃ kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāṣasya vāyu- 20  
vat saṃyoga-mātreṇa nitya eva dharmāḥ syāt? ādye ekasyā eva prakṛter  
dravyā-'ntara-saṅgam vinā vicitra-guṇa-trayo-'tpatty-asambhavaḥ; dṛṣṭa-  
viruddha-kalpanā-'nāucityam ca. antye nityebhya eva sattvā-'dibhyo 'nyo-  
'nya-saṅgena vicitra-sakala-kāryo-'papattāu tad-atirikta-prakṛti-kalpanā-  
vāiyarthyaṃ iti. sattvā-'dīnām prakṛti-kāryatvā-'di-vacanāni cā 'ñcataḥ 25  
prakāṣā-'di-kāryo-'pahitatayā 'bhivyakty-ādikam eva bodhayanti; yathā  
prthivīto dvīpo-'tpattim iti.

« nanv evaṃ aṣṭāvinṣati-tattva-pratipādaka-ḡāstra-virodha » iti cen,  
na; tatra prakṛti-dharmānām sukhā-'dīnām vaiṣeṣika-guṇānām prthak-  
tattvā-'bhyupagamena tattvānām aṣṭāvinṣati-sāṃkhyo-'papatteḥ.

30

vastutas tv idaṃ sūtram itthaṃ vyākhyeyam: sattvā-'dīnām a-tad-  
dharmatvam prakṛti-kārya-mātratvā-'bhāvaḥ; tad-rūpatvāt prakṛter api  
sattvā-'di-rūpatvāt,

“sattvaṃ rajas tama iti eṣāi 'va prakṛtiḥ smṛte”

'ty-ādi-smṛtibhya iti. tathā ca vaiṣeṣikānām prthivy-ādiṣv ivā 'smākam api 35  
kārya-kāraṇo-'bhaya-rūpatayā sattvā-'diṣu prakṛti-kāryatvā-'di-vākyānām  
avirodhaḥ. tatra sāmānyā-'vasthaṃ sattvaṃ aṇu-tulyaṃ vāiṣāmyā-'vastha-

śya tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam. evaṃ rajas-  
tamasī api.

pradhāna-pravṛtṭeḥ prayojanam upasaṃharati :

anupabhoge 'pi pum-arthaṃ sṛṣṭiḥ pradhānasyo, 'ṣṭra-kuṇikuma-  
vahana-vat. 40.

tr̥tīyā-'dhyāya-sṭhe "pradhāna-sṛṣṭiḥ parārthe" 'ty-ādi-sūtre vyākhyā-  
taṃ idam.

vicitra-sṛṣṭāu nimitta-kāraṇam āha :

karma-vāicitryāt sṛṣṭi-vāicitryam. 41.

10 karma dharmā-'dharmāu. sugamam anyat.

« nanu bhavatu pradhānāt sṛṣṭiḥ; pralāyas tu kasmāt? na hy ekas-  
māt kāraṇād viruddha-kārya-dvayaṃ ghaṭate. » tatrā 'ha :

sāmya-vāiṣamyābhyāṃ kārya-dvayam. 42.

sattvā-'di-guṇa-trayaṃ pradhānam; teṣāṃ ca vāiṣamyāṃ nyūnā-  
15 'tirikta-bhāvena saṃhananam; tad-abhāvaḥ sāmyam. tābhyāṃ hetubhyāṃ  
ekasmād eva sṛṣṭi-pralaya-rūpaṃ viruddha-kārya-dvayam bhavati 'ty  
arthaḥ. sthitis tu sṛṣṭi-madhye praviṣṭe 'ty āçayena tat-kāraṇatvam  
pradhānasya na pṛthag vicāritam.

« nanu pradhānasya sṛṣṭi-svābhāvyāj jñāno-'ttaram api saṃsāraḥ syāt. »  
20 tatrā 'ha :

vimukta-bodhān na sṛṣṭiḥ pradhānasya, loka-vat. 43.

vimuktatayā puruṣa-sākṣātkārād dhetoḥ pradhānasya tat-puruṣā-  
'rthaṃ punaḥ sṛṣṭir na bhavati, kṛtā-'rthatvāt. loka-vat; yathā lokā  
amātyā-'dayo rājño 'rthaṃ sampādyā kṛtā-'rthāḥ santo na punā rājā-'rthaṃ  
25 pravartante, tathāi 'va pradhānam ity arthaḥ. vimukta-mokṣā-'rthaṃ hi  
pradhāna-pravṛtṭir ity uktam. sa ca jñānān niṣpanna iti bhāvah.

« nanu pradhānasya sṛṣṭy-uparamo nā 'sti; ajñānāṃ saṃsāra-kāraṇāt.  
tathā ca pradhāna-sṛṣṭyā muktasyā 'pi punar-bandhaḥ syāt. » tatrā 'ha :

nā 'nyo-'pasarpane 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

30 kārya-kāraṇa-saṃghātā-'di-sṛṣṭyā 'nyān prati pradhānasyo 'pasarpane  
'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānāṃ  
svo-'pādhi-samyoga-viṣeṣa-tat-kāraṇā-'vivekā-'dīnāṃ abhāvād ity arthaḥ.  
idam eva hi muktam prati pradhāna-sṛṣṭy-uparamo, yat tad-bhoga-hetoḥ  
svo-'pādhi-pariṇāma-viṣeṣasya janmā-'khyasyā 'nutpādanam iti.

« nanv iyaṃ vyavasthā tadā ghaṭeta, yadi puruṣa-bahutvaṃ syāt. tad eva tv ātmā-'dvāita-ṣṛuṭi-bādhitam » ity āṇḍikya 'ha :

**puruṣa-bahutvaṃ vyavasthātaḥ. 45.**

“ ye tad vidur, amṛtās te bhavanty; athe 'tare duḥkham evā 'piyanti ”  
'ty-ādi-ṣṛuṭy-ukta-bandha-mokṣa-vyavasthāta eva puruṣa-bahutvaṃ sidh- 6  
yati 'ty arthaḥ.

« nanū 'pādhi-bhedād bandha-mokṣa-vyavasthā syāt. » tatrā 'ha :  
**upādhiḥ cet, tat-siddhāu punar dvāitam. 46.**

upādhiḥ cet svikriyate, tarhy upādhi-siddhyāi 'va punar advāita-bhaṅga ity arthaḥ. vastutas tū 'pādhi-bhede 'pi vyavasthā na sambhavatī 10  
'ti prathamā-'dhyāya eva prapañcitam.

« nanū 'pādhayo 'py āvidyikā iti na tāir advāita-bhaṅga » ity āṇḍik-  
kāyām āha :

**dvābhyām api pramāṇa-virodhaḥ. 47.**

puruṣo 'vidye 'ti dvābhyām apy aṅgīkṛtābhyām advāita-pramāṇasya 15  
ṣṛuter virodhas tad-avastha eve 'ty arthaḥ.

aparam api dūṣaṇa-dvayam āha :

**dvābhyām apy avirodhān na pūrvam uttaram ca sādhakā-  
'bhāvāt. 48.**

dvābhyām apy aṅgīkṛtābhyām pūrvam pūrva-pakṣo bhavatām na 20  
ghaṭate; asmābhir api prakṛtiḥ puruṣaḥ ce 'ti dvayor evā 'ṅgīkārāt;  
vikārasyā 'nityatayā vācā-'rambhaṇa-mātratāyā asmābhir apī 'ṣṭatvāt.  
« nanu puruṣa-nānātva-svikārāt prakṛter nityatva-svikārāc cā 'sty evā  
'smad-virodha » ity āṇḍikya dūṣaṇā-'ntaram āha : “ uttaram ce ” 'ty-ādinā.  
advāita-vādinām uttaram siddhāntaḥ ca na ghaṭate; ātma-sādhaka-pramū- 25  
ṇasyā-'bhāvāt. tad-aṅgīkāre ca tenāi 'vā 'dvāita-hānir ity arthaḥ.

« nanu sva-prakāṣatayā 'tmā setsyati. » tatrā 'ha :

**prakāṣatas tat-siddhāu karma-karṭṛ-virodhaḥ. 49.**

cāitanya-rūpa-prakāṣataḥ cāitanya-siddhāu karma-karṭṛ-virodha ity  
arthaḥ. prakāṣya-prakāṣa-sambandhe hi prakāṣanam ālokā-'diṣu dṛṣṭam; 30  
svasya sāksāt svasmin sambandhaḥ ca viruddha iti. asman-mate tu  
buddhi-vṛtṭy-ākhyā-pramāṇā-'ṅgīkārāt tad-dvārā pratibimba-rūpasya svasya  
bimba-rūpe svasmin sambandho ghaṭate; yathā sūrye jala-dvārā prati-  
bimba-rūpa-sva-sambandha iti bhāvaḥ. ātmanaḥ sva-prakāṣatva-ṣṛutis tv  
an-ano-'pādhika-prakāṣā-'di-parā bodhyā.

« nanu nā 'sti karma-kartṛ-virodhah; sva-niṣṭha-prakāṣa-dharma-dvārā svasya sva-sambandha-sambhavāt; yathā vaiṣeṣikānām sva-niṣṭha-jñāna-dvārā svasya svayaṁ viśaya » iti. tatrā 'ha:

**jaḍa-vyāvṛtto jaḍam prakāṣayati cid-rūpaḥ. 50.**

5 cetane prakāṣa-rūpa-dharmaḥ sūryā-'diṣv iva nā 'sti, kiṁ tu cid-rūpaḥ cit-svarūpa eva padārtho jaḍam prakāṣayati; yato jaḍa-vyāvṛtti-mātreṇa cid ity ucyate, na tu jaḍa-vilakṣaṇa-dharmavattaye 'ty arthaḥ. ata eva nirdharmatayā « sa eṣa ne 'ti ne 'tī » 'ty eva ṣṛtyo 'padiṣyate, na tu vidhi-mukhataye 'ti. tathā ca smṛtir api:

10 « <idaṁ tad> iti nirdeṣṭuṁ guruṇā 'pi na ṣakyata » iti.

<jaḍa-vyāvṛttāv> iti pāṭhe 'pi hetāu saptamyā 'yam evā 'rthaḥ. — asmiṁś ca sūtre « jaḍam eva prakāṣayati cid-rūpo, na tv ātmānam » iti nā 'rthaḥ. tathā sati hi tasyā 'jñeyatvena sādhakā-'bhāva-rūpam bādhakam pareṣū, 'panyāsā-'narham; svasyā 'pi tulya-nyāyatvād iti.

15 « nanv evam pramāṇā-'dy-anurodhena dvāita-siddhāv advāita-ṣṛuteḥ kā gatiḥ? » tatrā 'ha:

**na ṣṛuti-virodho, rāginām vāirāgyāya tat-siddheḥ. 51.**

advāita-ṣṛuti-virodhas tu nā 'sti; rāginām puruṣā-'tirikte vāirāgyāyāi 'ya ṣṛutibhir advāita-sādhanaḥ; puruṣa-jñāna iva dvāitā-'bhāva-jñāne sva-tantra-phalā-'ntarā-'gravaṇāt. tac ca vāirāgyaṁ sad-advāitenāi 'vo 'papad-yate, sattvaṁ ca kūṭasthatvam ity arthaḥ. ata eva ṣṛutir api sad-advāitam eva Chāndogye pratipāditavati 'ti bhāvaḥ.

na kevalam ukta-yuktyāi 'vā 'dvāita-vādinō heyā, api tu jagad-asatyatā-grāhaka-pramāṇā-'bhāvenā 'pī 'ty āha:

25 **jagat-satyatvam, aduṣṭa-kāraṇa-janyatvād, bādhakā-'bhāvāt. 52.**

nidrā-'di-doṣa-duṣṭā-'ntaḥkaraṇā-'di-janyatvena svāpna-viśaya-ṣaṅkha-pītimā-'dīnām asatyatvaṁ loke dr̥ṣṭam. tac ca mahad-ūdi-prapañce nā 'sti; tat-kāraṇasya prakṛter Hiranyagarbha-buddheḥ cā 'duṣṭatvāt; 30 « yathā-pūrvam akalpayad » ity-ādi-ḥṛavaṇāt. « nanu « ne 'ha nānā 'sti kiṁ-cane » 'ty-ādi-ṣṛutyā bādhitatvenā 'vidyā-'di-nāmā kaṣ-canā 'nādir doṣaḥ kalpanīyah. » tatrā 'ha: « bādhakā-'bhāvād » iti. ayam bhāvaḥ: « ne 'ha nānā 'sti kiṁ-cane » 'ty-ādi-ṣṛutayo yāḥ parāiḥ prapañca-bādhakatayā 'bhipreyante, tāḥ prakaraṇā-'nusāreṇa vibhāgā-'di-pratiṣedhikā eva, 35 na tu prapañcā-'tyanta-tucchatā-parāḥ; svasyā 'pi bādhā-'pattyā svā-'rthā-'sādhakatva-prasaṅgāt. na hi svāpna-kālīna-ṣabdasya bādhe taj-jñāpito 'py arthaḥ punaḥ na saṁdihyata iti. tasmād ātmā-'vighātakatayā ṣṛutayo

na prapañcasyā 'tyanta-bādha-parā iti. tatra "ne 'ha nānā 'sti kim-cane" 'ty-ādi-ṣruter <brahma-vibhaktam kim-api nā 'stī> 'ty arthaḥ;

"sarvaṃ samāpnoṣi, tato 'si sarva"

ity-ādi-smṛty-eka-vākyatvāt. "vācā-'rambhaṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādi-ṣrutes tu nityatā-rūpa-pāramārthika-sattā-  
viraho 'rthaḥ; anyathā mṛttikā-dṛṣṭāntā-'siddheḥ; na hi loke mṛttikā-  
vikārānām atyanta-tucchatvaṃ siddham, yena dṛṣṭāntatā syād iti. 5

"na nirodho na co 'tpattir na baddho na ca sādhaḥ  
na mumukṣur na vāi mukta ity eṣā paramārthate"

'ty-ādi-ṣrutes tv ātmā-'tiriktasya kūṭastha-nityatā-rūpā-'tiparamārtha-sattā-  
viraho 'rthaḥ; kim cā 'tmano nirodhā-'dy-abbhāvo 'rthaḥ; anyathāi 'tādṛṣa-  
jñānasya mokṣa-phalakatva-pratipādana-virodhāt. na hi <mokṣo mithye>  
'ti pratipādyā mokṣasya phalatvam apramattaḥ pratipādayatī 'ti. yāç cā  
'tmāi-'kya-ṣrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ; Brahma-  
mīmāṃsā-bhāṣye cāi 'tā anyāç ca ṣrutayo 'smābhir vyākhyātā iti dik. 15

na kevalam vartamāna-daṣṭyām eva prapañcaḥ sann, api tu sadāi 've  
'ty āha:

**prakārā-'ntarā-'samḥhavāt sad-utpattih. 53.**

pūrvo-'kta-yuktibhir asad-utpādā-'samḥhavāt sūkṣma-rūpeṇa sad evo  
'tpadyate 'bhivyaktam bhavati 'ty arthaḥ. 20

kartṛtva-bhokṛtvayor vāiyadhikarāṇye 'pi vyavasthām upapādayati  
sūtrābhyām:

**ahaṃkāraḥ kartā, na puruṣaḥ. 54.**

abhimāna-vṛttikam antaḥkaraṇam ahaṃkāraḥ. sa eva kṛtimān; abhi-  
māno-'ttaram eva prāyaçāḥ pravṛtti-darṣanāt; na tu puruṣo, 'pariṇāmitvād 25  
ity arthaḥ. pūrvam ca <dharma-'dikam buddher> iti yad uktam, tad  
ekasyāi 'vā 'ntaḥkaraṇasya vṛtti-mātra-bhedā-'çayena.

**cid-avasānā bhuktis, tat-karmā-'rjitatvāt. 55.**

ahaṃkārasya kartṛtve 'pi bhogaç city eva paryavasanno bhavati;  
ahaṃkārasya saṃhatatvena parārthatvāt. «nanv evam anya-niṣṭha-kar-  
maṇā 'nyasya bhoge puruṣa-viçeṣa-niyamo na syāt.» tatrā 'ha: "tat-  
karmā-'rjitatvād" iti; ahaṃkāreṇā 'sañjitaṃ tasyāç cito yat karma, taj-  
janyatvād bhogasye 'ty arthaḥ. yo 'haṃkāro yam puruṣam ādāyā 'cetane  
<'ham, mame> 'ti vṛttiṃ karoti, tasyā 'haṃkārasya karma tasyā 'tmana  
ucyate, tenāi 'va ca karmaṇā tatrā 'tmani bhogo 'rjyata iti nā 'tiprasaṅga 35  
ity āçayaḥ.

Brahma-lokā-'nta-gatibhir nā 'sti niṣkṛtiḥ iti pūrvo-'kte kāraṇam darśayati :

candrā-'di-loke 'py āvṛttir, nimitta-sadbhāvāt. 56.

nimittam aviveka-karmā-'dikam. sugamam anyat.

5 « nanu tat-tal-loka-vāsi-jano-'padeṣād anāvṛttih syāt? » tatrā 'ha :

lokasyā no 'padeṣāt siddhiḥ, pūrva-vat. 57.

yathā pūrvasya manuṣya-lokasyo 'padeṣa-mātrān na siddhir jñāna-niṣpattir, evaṃ tat-tal-loka-stha-lokasyo 'padeṣa-mātrāt tad-gatānāṃ jñāna-niṣpattir na niyamena bhavati 'ty arthaḥ.

10 « nanv evam Brahma-lokāḍ anāvṛtti-ṣṛuteḥ kā gatiḥ? » tatrā 'ha :

pāramparyeṇa tat-siddhāu vimukti-ṣṛutiḥ. 58.

Brahma-lokā-'di-gatānāṃ śravaṇa-manau-'di-paramparayā prāyaḥ jñāna-siddhāu satyāṃ vimukti-śravaṇam; na tu sāksād-gati-mātreṇa 'ty arthaḥ. tal-loke jñānasya prāyikatvād anya-lokāḍ viṣeṣa iti.

15 paripūrṇatve 'py ātmano gati-ṣṛutim upapādayati :

gati-ṣṛuteḥ ca vyāpakatve 'py upādhi-yogād bhoga-deṣa-kāla-lābho, vyoma-vat. 59.

vyāpakatve 'py ātmano gati-śravaṇā-'nurodhena bhoga-deṣasya kāla-vaṣāl lābhaḥ sidhyati, vyoma-vat upādhi-yogene 'ty arthaḥ. yathā hy 20 ākāśasya pūrṇatve 'pi deṣa-viṣeṣa-gatir ghaṭā-'dy-upādhi-yogād vyavahriyate, tathāi 've 'ti. tathā ca ṣṛutiḥ :

“ghaṭa-samvṛtam ākāśaṃ nīyamāne ghaṭe yathā,  
ghaṭo nīyeta, nā 'kāśaṃ, tadvaj jīvo nabho-'pama” iti.

“bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam” iti yad uktam, tat 25 prapañcayati :

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60.

bhoktr-anadhiṣṭhitasya ṣukrā-'deḥ pūti-bhāva-prasaṅgān na pūrvo-'kta-bhogā-'yatana-siddhir ity arthaḥ.

« nanv adhiṣṭhānaṃ vināi 'vā 'drṣṭa-dvārā bhoktrbhyo bhogā-'yatana-30 nirmāṇam bhavatu. » tatrā 'ha :

adrṣṭa-dvārā ced, asambaddhasya tad-asambhavāḥ, jalā-'di-vad aṅkure. 61.

ṣukrā-'dāu sāksād asambaddhasyā 'drṣṭasya ṣarīrā-'di-nirmāṇe bhoktr-dvāratvā-'sambhavād, bījā-'sambaddhānāṃ jalā-'dināṃ aṅkuro-'tpattāu

karṣakā'di-dvāratva-vad ity arthaḥ. ataḥ svā'cāya-saṃyoga-sambandhenāi 'vā 'drṣṭa-sambandhaḥ cūkrā'diṣu vaktavyaḥ. tathā ca siddham adṛṣṭavad-ātma-saṃyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakaraṇa-nirmāṇa-hetutvam iti bhāvaḥ.

vāiṣeṣikā'di-nayenā 'drṣṭa-dvārakam ātma-kāraṇatvam abhyupetya 5  
tat-sambandha-ghāṭakatayā 'tmano 'dhiṣṭhātṛtvaṃ sthāpitam. sva-siddhānte tv'adṛṣṭā'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetu-  
tvam eva na sambhavatī 'ty āha :

**nirguṇatvāt tad-asambhavād, ahaṃkāra-dharmā hy ete. 62.**

bhoktur nirguṇatvenā 'drṣṭā-'sambhavāc ca nā 'drṣṭa-dvārakatvam ; 10  
hi yasmād ete 'drṣṭā-'dayo 'haṃkārasyā 'ntaḥkaraṇa-sāmānyasyai 'va  
dharmā ity arthaḥ. tathā cā 'sman-mate dvāra-nāirapekṣyeṇa saṃyoga-  
mātreṇa sāksād eva bhoktur adhiṣṭhānaṃ sidhyatī 'ti bhāvaḥ.

« nanu cet puruṣo vyāpakas, tarhi

“bālā-'gra-ṣa-bhāgasya ṣaṭadhā kalpitasya ca  
bhāgo jīvaḥ sa vijñeyaḥ, sa cā 'nantyāya kalpata”

15

iti ṣṛuṭi-pratipāditam jīva-paricchinnavatvam anupapannam. tathe 'cvara-  
pratiśedhāt puruṣānām cāi 'karūpyāj jīvātma-paramātma-vibhāgo 'pi cāś-  
trīyo 'nupapanna » iti. tad idam ācāṅkū-dvayam apahartum āha :

**viṣiṣṭasya jīvatvam anvaya-vyatirekāt. 63.**

20

“jīva bala-prāṇa-dhāraṇayor” iti vyutpattyā jīvatvam prāṇitvam ; tac  
cā 'haṃkāra-viṣiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ?  
anvaya-vyatirekāt ; ahaṃkāravatām eva sāmānyā-'tiṣṭa-prāṇa-dhāra-  
ṇayor darṣanāt, tac-chūnyānām ca citta-vṛtti-nirodhasyāi 'va darṣanāt ;  
pravṛtti-hetu-rāgo-'tpādakasyā 'haṃkārasyā 'bhāvād ity arthaḥ. athavā 25  
'ntaḥkaraṇa-viyoge mokṣa-pralayā-'dāu na jīvanam, tad-yoge ca jīvanam  
ity evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntaḥkaraṇo-'pādhikam jīvasya paricchinnavatvam paramā-'tmā-  
'khyāt kevala-puruṣād bhinnatvam ce 'ti bhāvaḥ. — anena sūtreṇa viṣiṣṭa-  
sya bhoktṛtvaṃ vā tvam-aham-pratyaya-gocaratvaṃ vā no 'ktam ; sāksāt- 30  
kāra-rūpasya bhogasyā 'haṃkāra-dharmatvā-'bhāvāt ; tvam-aham-dharmi-  
puraskāreṇa vivekā-'nupapatteḥ ca. kim tu

“yadā tv abheda-vijñānaṃ jīvātma-paramātmanoh  
bhavet, tadā, muni-ṣreṣṭhāḥ, pāṇa-cchedo bhaviṣyati.  
ātmānaṃ dvividham prāhuḥ parā-'para-vibhedataḥ ;  
paras tu nirguṇaḥ prokto, 'py ahaṃkāra-yuto 'para”

35



ity-ādi-vākya-ṣato-'kto jīvātma-paramātma-vibhāga eva pradarśitaḥ. tatra jīvātāyām ahaṁkāra upalakṣaṇam eve 'ti

idānīm mahad-ahaṁkārayor eva tad-itaram jagat kāryam, ne 'ṣvarasye 'ti Brahmā-'di-trayasyāi 'va-vyāvahārike-'ṣvaratva-lābhāya pratipādayiṣyati. tatrā 'dāv ahaṁkāra-kāryam āha:

**ahaṁkāra-kartr-adhīnā kārya-siddhir, ne 'ṣvarā-'dhīnā, pramāṇā-'bhāvāt. 64.**

ahaṁkāra-rūpo yaḥ kartā, tad-adhīnāi 'va kārya-siddhiḥ sṛṣṭi-samhāra-niṣpattir bhavati; tādr̥ṣa-balasyā 'haṁkāra-kāryatvāt; anahaṁ-kṛteṣu tat-sāmarthyā-'darśanāt. na tu vāiṣeṣikā-'dy-uktā-'nahaṁkṛta-parame-'ṣvarā-'dhīnā; anahaṁkṛta-sraṣṭṛtve nitye-'ṣvare ca pramāṇā-'bhāvād ity arthaḥ. "ahaṁ bahu syām, prajāyeye" 'ti hy-ahaṁkāra-pūrvikāi 'va sṛṣṭiḥ ṣṛyate. tatrā 'haṁ-ṣabdasyā 'nukaraṇa-mātratve pramāṇā-'bhāva iti. anena sūtreṇa 'haṁkāro-'pādhikam Brahma-Rudrayoḥ sṛṣṭi-samhāra-kartṛtvam 15 ṣṛuti-smṛti-siddham api pratipāditam.

«nanu bhavatv ahaṁkāro 'nyeṣām kartā; ahaṁkārasya tu kaḥ kartā?» tatrā 'ha:

**adr̥ṣṭo-'dbhūti-vat samānatvam. 65.**

yathā sargā-'diṣu prakṛti-kṣobhaka-karmā-'bhivvyaktiḥ kāla-viṣeṣa-20 mātṛād bhavati, tad-udbodhaka-karmā-'ntarasya kalpane 'navasthā-prasaṅgāt, tathāi 'vā 'haṁkāraḥ kāla-mātra-nimittād eva jāyate, na tu tasyā 'pi kartr-antaram asti 'ti samānatvam āvayor ity arthaḥ. na ca seṣvaramate «kāryā-'bhivvyaktir apī 'ṣvareṇāi 'va kriyata» iti vaktum śakyate; iṣvarasya vāiṣamyā-nāirgrhṇyā-'patteḥ. karma-sāpekṣatayāi 'va hī 'ṣvara-25 sya vāiṣamyā-'dikam seṣvarāiḥ parihartavyam. tac cet karṁ 'ṣvara evā 'dhitiṣṭhet, tarhi vāiṣamyā-'dikam āpadyetai 've 'ti bhāvah.

**mahato 'nyat. 66.**

ahaṁkāra-kāryāt sṛṣṭy-āder yad anyat pālanā-'ntaryāmitvā-'dikam, tan mahat-tattvād eva bhavati; viṣuddha-sattvatayā 'bhīmāna-kāraṇā-30 'dy-abhāvena parā-'nugraha-mātra-prayojanakatvān niratiṣaya-jñāna-balāi-'ṣvaryāc ce 'ty arthaḥ. anena ca sūtreṇa mahat-tattvo-'pādhikam Viṣṇoḥ pālakatvam upapāditam. mahat-tattvo-'pādhikatvāt tu Viṣṇur mahān parame-'ṣvaro brahme 'ti ca gīyate. tad uktam:

“yad āhur Vāsudevā-'khyam cittam, tan mahad-ātmakam” iti.

35 atra ṣāstre kāraṇa-brahma tu puruṣa-sāmānyam nirguṇam eve 'śyate; iṣvarā-'nabhyupagamāt. tatra ca kāraṇa-ṣabdaḥ sva-ṣakti-prakṛty-upā-

dhiko vā nimitta-kāraṇatā-paro vā; puruṣārthasya prakṛti-pravartakatvād iti mantavyam.

«svāmy-artham prakṛteḥ pravṛttili svata eva bhavatī 'ti sthale-sthale proktam. tatra sva-svāmi-bhāvo bhogya-bhoktṛ-bhāvaḥ; sa ca prakṛti-pravṛtteḥ prāñ nā 'sti» 'ty āṇkāma pariharati: 5

karma-nimittāḥ prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-  
'ṅkura-vat. 67.

yeṣāṃ sāṃkhyāi-'kadeṣinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo bhogya-bhoktṛ-bhāvaḥ karma-nimittakas, tan-mate 'pi sa pravāha-rūpeṇā 'nādir eva, bijā-ṅkura-vat, prāmāṇikatvād ity arthaḥ; ākasmikatve muk- 10  
tasyā 'pi punar-bhogā-'patter iti.

aviveka-nimittakatva-mate 'py etad-anāditvaṃ samānam ity āha:

aviveka-nimitto vā Pañcaçikhaḥ. 68.

aviveka-nimitto vā sva-svāmi-bhāva iti Pañcaçikha āha; tan-mate 'py anādir ity arthaḥ. etad eva sva-matam, prāg uktatvāt. avivekaç ca 15  
pralaye 'pi karma-vad evā 'sti vāsanā-rūpeṇa 'ti: viveka-prāgabdhāvo 'viveka iti mate tu bijā-ṅkura-vad anāditvaṃ na ghaṭate; akhaṇḍa-prāgabdhāvasyāi 'vā 'khila-bhoga-hetutvād iti.

liṅga-çarīra-nimittaka iti Sanandanācāryaḥ. 69.

Sanandanācāryas tu liṅga-çarīra-nimittakaḥ prakṛti-puruṣayor bhogya- 20  
bhoktṛ-bhāva ity āha; liṅga-çarīra-dvārāi 'va bhogaḍ iti. tan-mate 'py anādir sa ity arthaḥ. yady api pralaye liṅga-çarīraṃ nā 'sti, tathā 'pi tat-kāraṇam aviveka-karmā-'dikam pūrva-sargīya-liṅga-çarīra-janyam asti; tad-dvārā bijā-ṅkura-tulyatvaṃ svasvāmibhāva-liṅgaçarīrayor ity āçayaḥ.

çāstra-vākyā-'rtham upasaṃharati:

25

yad vā tad vā, tad-ucchittil puruṣārthas—tad-ucchittil puru-  
ṣārthaḥ. 70.

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor bhogya-bhoktṛ-bhāvaḥ, sarvathā 'py anāditayā dur-ucchedasya tasyo 'cchedaḥ parama-puruṣārtha ity arthaḥ. tad etad ādāu pratijñātam: "trividha-duḥkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duḥkha-sādhāraṇa-bhoga-nivṛttili puruṣārtha ucyate, tatra tu duḥkha-mātra-nivṛttir iti katham tatro 'ktasyā 'tro 'pasamhāra?» iti cen, na; çabda-bhede 'py arthā-'bhedāt. sukhaṃ hi tāvad duḥkha-pakṣe nikṣiptam iti sukha-bhogo 'pi duḥkha-bhoga eva; duḥkha-bhogo 'pi pratibimba-rūpeṇa 35  
puruṣe duḥkha-sambandha eva; svato nitya-nirduḥkhatvena ca prathama-

sūtre 'pi pratibimba-rūpenāi 'va duḥkha-nivṛttir vivakṣite 'ty eka evā, 'rtha upakramo 'pasamhāra-sūtrayor iti. — bahulā-ṅṣasya dvir-āvṛttiḥ ṣāstra-samāpty-arthā.

5 ṣāstra-mukhyā-'rtha-vistāras tantrā-'khye 'nukta-pūranāiḥ  
ṣaṣṭhā-'dhyāye kṛtaḥ paçcād vākya-'rthaḥ co 'pasamhṛtaḥ.

tad idam sāṁkhya-ṣāstram Kapila-mūrtyā bhagavān Viṣṇur akhila-loka-hitāya prakāṣitavān. yat tatra vedānti-bruvaḥ kaṣcid āha: «sāṁkhya-praṇetā Kapilo na Viṣṇuḥ, kiṁ tv Agny-avatāraḥ Kapilā-'ntaram;

“Agniḥ sa Kapilo nāma sāṁkhya-ṣāstra-pravartaka”

10 iti smṛter » iti, tal loka-vyāmohana-mātram;

“etan me janma loka 'smin mumukṣūṇāṁ dur-āçayāt  
prasamkhyānāya tattvānāṁ sammatāyā 'tma-darçana”

ity-ādi-smṛtiṣu Viṣṇv-avatārasya Devahūti-putrasyāi 'va sāṁkhyo-'padeṣ-ṭrtvā-'vagamāt; Kapila-dvaya-kalpanā-gāuravāc ca. tatra cā 'gni-çabdo  
15 'gny-ākhyā-çakty-āveçād eva prayuktaḥ; yathā

“kālo 'smi loka-kṣaya-kṛt pravṛddha”

iti çrī-Kṛṣṇa-vākye kāla-çakty-āveçād eva kāla-çabdaḥ; anyathā viçva-rūpa-pradarçaka-Kṛṣṇasyā 'pi Viṣṇv-avatāra-Kṛṣṇād bhedā-'patter iti dik.

sāṁkhya-kulyām samāpūrya Vedānta-mathitā-'mṛtāiḥ  
20 Kapila-rṣir jñāna-yañña rṣiṁ āpāyayat purā.

tad-vacaḥ-çradhdhayā tasmin gurāu ca sthira-bhāvataḥ  
tat-prasāda-lavene 'dam tac-chūstram vivṛtam mayā.

iti çrī-Vijñānabhikṣu-viracite Kāpila-sāṁkhya-pravacanasya bhāṣye tantrā-'dhyāyaḥ ṣaṣṭhaḥ.

25 iti sāṁkhya-pravacana-bhāṣyaṁ  
samāptam.

## APPENDIX I.

### VARIANTS OF DR. FITZEDWARD HALL'S EDITION OF THE SĀMĀHYA- PRAVACANA-BHĀṢYA.

The numbers on the left indicate the page and line of the present edition. The words following indicate Dr. Hall's reading in the corresponding passage of his edition. The abbreviation H. signifies Dr. Hall's edition.

This list, of course, does not include the mistakes and misprints which were corrected by Dr. Hall himself in his *Āuddhi-patram*; nor does it include mere differences of orthography and punctuation.

116 ( <i>that is page 1, line 16</i> )	1421,22 sva-sva-bhukta-vṛtti-	2815,16 tat puruṣe vān-mātram
'smāt.	vāsanā-vad ( <i>instead of</i>	sarvaṁ, sphaṭika-.
29 api ( <i>instead of eva</i> ).	svatvaṁ ca . . . -vat-	19 H. omits sa.
210 'tmā-'kartṛva-vittvas-	tvam).	2917,18 pramāṇāny upany-
yāi 'va.	36 vaktavyatvād ( <i>instead of</i>	asyante.
11 manyamānaḥ ( <i>instead of</i>	uktatvād).	304,5 'samhata-'vasṭhe 'ti.
sa samānaḥ).	37 nityayoḥ ( <i>instead of vi-</i>	11 sāmānye 'ti.
32,33 atrā 'pi vyāvahārika-	bhvoḥ).	25 tad-asamgraha-nyūnatā.
pāramārthika-bhāvo	1512 H. adds ānyat <i>after</i>	316 jñānam atho 'py artha.
bhavati.	vastu.	11 āditya-maṇḍale.
34 vaḥ ( <i>instead of te</i> ).	14 sāmṣṛttikam, sāmṣṛttiḥ.	24 tanmātrā ( <i>instead of</i>
45 dāitya.	26 -yogāṅganuṣṭhānā-.	tanmātrās).
510 prakarṣeṇā 'syām.	187 bandhā-'patter.	3615 'ty-ādi-kṣetrajñā- — pu-
612,13 bhāvah ( <i>instead of vi-</i>	22,23 saṁskriyate.	ruṣasya is missing.
bhāgaḥ).	197 H. adds iti ṣeṣaḥ <i>after</i>	3712 gāuṇyo 'tpatti-.
714 sattve 'nutapyamāṇe tad-	kṣaṇikatvam.	23 sarga-pralaya-dharmi-
ākārā-'nurodhāt puruṣo.	2012 H. adds vijñāna-mātram	ṇam.
617 sattva-sambhavād ( <i>instead</i>	<i>after bandho 'pi.</i>	3917 vandhyatvam ( <i>instead of</i>
<i>of sattā-'sambhavād</i> ).	2126 sāmṣṛttikam.	āndhyatvam).
35 vā vasantam.	2215 viyad-gāmi mano.	20 cittasya vṛttayas.
934 'dāv api vivekam eve.	2331 H. omits adṛṣṭena.	4123 karma-cito.
1019 'padeṣa-ḥruṭer.	2418 vivekā-'khyā- ( <i>instead</i>	24 puṇya-cito.
34 svābhāvika-yāpāyo.	<i>of 'vivekā-'khyā-).</i>	37 tathā 'pi sā.
112 abhāvo ( <i>instead of apāyo</i> ).	2524 -saṁyogasyāi ( <i>instead of</i>	429 duḥkhā-'nivṛttir.
128 H. adds hi <i>after na.</i>	-saṁgasyāi).	34 jñānasyā 'kṣayatvān na.
13 kāla-yoga.	268 heya-hetuḥ pratipāditāḥ.	432 sāksaj-jñāno-'pāya.
15 H. omits ca.	32 viveka-nācakatvaṁ ( <i>in-</i>	13 H. omits tat pramāṇam.
34 uttaratra vakṣyamāṇam.	<i>stead of 'viveka-nācaka-</i>	17 tadā tū 'kte-'ndriya-.
37 ced bandhane.	tvam).	22 puruṣa-niṣṭha-bodhaḥ
137 api tu sa eva bandhaḥ.	37 evaṁ ca sati.	prame.
13 H. omits āgu.	277 ce 'ttham ( <i>instead of cet</i> ).	4413 H. omits ca.
34 ātmani.	35 H. omits 'py.	477 jñeyatā-'bhidhānāya.
149 kartṛva-mātram duḥ-	289 H. omits ca.	19 mahattva-rūpeṇa.
khitvā-.	10 tathā ca.	22 tathā cā' yam jagaj-janaḥ.

4812 cāi 'śān (*instead of te-śān*).

24-pratibimbasyāi 'vā 'ntaḥ-karaṇo-.

26 agni-yoga-viṣeṣa.

4938 H. omits vṛtti-rūpam.

5330 atha (*before sarvaṃ*).

34 pratiyogi-rūpatve.

5411 atyantā-'bhāvā-'ngikā-rāt.

13,14 H. omits nā 'yam ghaṭo.

5511 ṣṛutiḥ.

12 ātmāi 've (*instead of tama eve*).

13 ity-ādyā.

31 sthītā.

5734 ata (*instead of etad*).

5920 H. omits tu.

30 H. omits pratyekam.

34 no 'papadyate.

6012 ce 'ti (*instead of ve 'ti*).

26 tu (*instead of tad*).

6417 cānsadhvam (*instead of sambaddham*).

665 bhedo.

6 H. omits tasya.

31 niyamena sva-gocara-vṛtti-.

6731 ghaṭā-'kāṣa-vyavasthā.

685 H. omits tatra.

6912 jīvo na mriyata.

701 H. omits vā.

17,18 gābdā-gocare.

23 'khaṇḍatā-pra-kalpanā-yām.

7115 evam muktānām.

32 -pāramāṛthika-sattvenā 'nyan ne 'ti.

7224,25 sāmivṛttika-.

25 'vidyakatāyāḥ.

32 H. omits apy.

7520 H. omits tasmāḍ vā.

7618 pravartate (*instead of pravartata iti*).

36 tu (*instead of nu*). H. omits 'thā 'kāmayamāno.

771 H. omits niṣkāma āpta-kāma ātma-kāmo.

20 utpādye.

7814 H. omits devānām.

31-34 yathā kāraṇam svā-kārah prakṛti-prabhā-vād iti (*instead of yathā ca . . . -abhāvād iti*).

7920 tatrā.

25 api gantavyam.

807 iti gantavyam.

828 H. omits upasthasya hy upasthā-'ntaram.

9 yasye 'ndriyasya, and ucyate.

15 H. omits tu.

22 H. omits tu.

33 H. omits ca.

8411 sa (*instead of sama*).

15 H. omits asmin.

27 nirāsyatvāt.

8623 cintā vṛttir as two separate words.

8825 pūrva-sargiya-kāraṇāir evo.

8919 H. omits iti.

33 caturtha-sūtra-.

901 prayujyate (*instead of sa yujyate*).

9131 vāsanā-bhūta-sūkṣmaṃ.

9213 sāyavasyo.

18 'nukrāmati, prāṇam anukrāmantam.

18,19 H. omits sarve prāṇā anūtkrāmantī.

19 evā 'vakraṃmati.

9325 mādakatā caktiḥ.

9427 'nuṣṭhānam ṣṛutiṣv aṅgā-; and abhy (*instead of apy*).

9734 vighāte.

9830 'bhīhitā (*instead of 'bhi-matā*).

991 tuṣṭir between kālā-'khyā and ogha.

10013 buddhir.

10127 H. omits sā.

1027 karmaṇe 'ti, and niṣik-tam.

14 sūtra-dvayam idaṃ vyā-khyāya (*instead of athavā . . . vyākhyeyam*).

17 tadā (*instead of ta-thā*).

10223 vibhūr aṇṇute (*instead of vijugupsate*).

25 vikriyate (*instead of avikriyāḥ*).

10318 athāi 'ko.

31 parārthataḥ (*instead of parārtham svataḥ*).

10418 H. omits kāvālyam.

20,21 «nanv eka-puruṣa-muktāv eva vivekā-'kāra-vṛtṭyā viraktā prakṛtiḥ katham anya-puruṣā-'rtham punaḥ ṣṛṣṭāu pravartatām? na ca prakṛter aṅga-bhedān nāi 'sa doṣa iti vācyam; mukta-puruṣo-'pakara-ṇāir api pṛthivy-ādibhir anyasya bhogyā-ṣṛṣṭi-darṣanād iti.» tatrā 'ha (*instead of eka-puruṣān . . . darṣayati*).

22 na virajyate prabuddha-rajju-tattvasyāi 'vo.

24-27 ekasmin puruṣe vivi-akta-bodhād viraktam api pradhānam nā 'nyasmin puruṣe ṣṛṣṭy-uparāgāya viraktam bhavati, kiṃ tu tam prati ṣṛjaty eva; yathā prabuddha-rajju-tattvasyāi 'vo 'rago bhayā-'dikam na janayati, mūḍham prati tu janayaty eve 'ty arthaḥ (*instead of yathā . . . parān-mukhatā*).

33 H. omits kiṃ tu.

1052 H. omits ca.

4 H. omits 'pi.

14 rūpa.

20 H. omits prakṛteḥ.

24 muktā.

1062 H. omits āñjasyena.

3 H. omits paṇu-vat.

9 H. omits 'py.

11 tatra kālīḥ sādhanāir bandhaḥ (*instead of buddher . . . bandhaḥ*).

16 H. omits sva.

29 duḥkha-sambandhaḥ.

1074 *avyaktā-dya-*.

10 *abanniṣṭham (instead of anityam ca).*

18 *ato 'ntarā (instead of antarā-ntarā).*

1086 *grutiḥ ca.*

10 *loko.*

20 *H. omits yathā.*

32 '*vidyā-samākāra-leśasya sattā.*

1094 *H. omits vedānti-bruvo.*

9 *kṛta-kṛtyatā.*

28 *paripūrṇa-cinmātreṇā.*

1101 *jagat (instead of bhavet).*

2 *bhavet (instead of jagat).*

13 '*ntareṇā 'ha.*

23 *ca (after viraktasya).*

1111 *nirvayini-vat.*

16 *H. omits iti.*

26 *āḥ vai vacya-virase as three separate words.*

1125 *cā 'rthe sukhām.*

11 *H. omits iti.*

13 *aṅgato (instead of ukte).*

23 *jñānam.*

28 *hīyata.*

34 *H. omits cec.*

35 *yogino (instead of jñāna-sādhanaṇām).*

1138,9 *are missing in H.*

10 *iti Mokṣadharmā-dibhyah. iti Vasiṣṭhā-dismṛtibhyaḥ ca (instead of 'ty-ady- . . . -vākye-bhyah).*

12 *dhāraṇa.*

13-15 *are missing in H.*

31,32 *bhrāntatva-gruter (instead of vivekā-bhāva-gruter).*

1141 *tac-chabdeno 'kto-'cya-mānayoḥ.*

3 *H. omits kṛta-kṛtyatām . . . pradarṣayan.*

15 *tad vai.*

1166 *sāṅge (instead of paṇḍā).*

7 *tathā 'rdha-samkhyam.*

10 *H. omits ity-ādinā.*

11621-23 *H. omits tad uktaṁ . . . kṣama" iti.*

31 *puruṣārthatā-siddhyā.*

11722 *īḥvarā-'dhiṣṭhātṛve.*

11812-14 *H. omits iccho-'tpatty . . . ce'cchā-'dir iti.*

17 *ḥaktitvena (instead of dharmatvena).*

26 *cec cetanāi-'ḥvaryaṁ.*

33 *iti tatrā 'ha.*

11931 '*dhikāra-hetu.*

1203 *H. adds apy before anavasthā.*

8 *āvidyakī.*

1212 *H. omits jñāna-nāḥyā.*

15 *H. omits lāukika.*

23,24 *līṅgam (instead of arthā-'patti-rūpam pramāṇam).*

24,25 *niṣedha-vidhy-āder evā 'dharma-līṅgatvād ity arthaḥ.*

12315 *dhūmasyā 'pi.*

1253-5 *H. omits siddha-viveka- . . . tad-vāiyartham.*

12613-15 *H. omits na cā . . . pravṛtteḥ.*

22,23 *tasyābādhyā-'dir as one word.*

24 *H. omits ata.*

32 *niḥvasitam.*

12724 *pratiṣedho-'papattir.*

26 *cā 'nirvacaniyam, tādṛṣasyā 'pi bhānam.*

28-36 *H. omits yā tu . . . proktam iti.*

1283-17 *anyad vastv anyarūpeṇa bhāsata ity api na yuktam, sva-vaco-vyāghātāt. anyatrā 'nyarūpasya nṛ-ḥṛṅga-tulyatvam anyathā-ḥabdeno 'cyate, 'tha ca tasya bhānam ucyate iti sva-vaca eva vyāhataṁ; asato bhānā-sambhavyā 'nyathā-khyāti-vādibhir api vacanād ity arthaḥ. puro-vartiny asattve 'nya-*

*tra tat-sattayā bhānā-'prayojakatvam iti bhāvah. na ca 'sarvatrā 'sato bhāne sāmagrī na sambhavati samnikarṣā-'dy-abhāvād ity atah kvacit-sattā-mātramapekṣyataḥ iti vācyam; anādi-vāsanā-dhārāyā eva bhrama-hetutva-sambhāvād iti.*

12823,24 *paṭā-'diṣu (instead of ḥukty-ādau . . . sphatikā-'digu vā).*

1291-3 *are missing in H.*

13-15 *H. omits eko ghaṭa . . . 'sambhāvāc ca.*

20-22 *H. omits yathā-katham-cid . . . sāmyād iti.*

33 *utpattih pratiter.*

1301 *yady anāgatā-'vasthā.*

5 *H. omits ḥabdeṣv iva ghaṭā-'diṣv api.*

13,14 *H. omits āupādika . . . 'ktatvāt.*

25 *ḥiṣya-buddhi-vāicadyāya.*

1314 *ekātma-vādinām.*

5 *nā 'tmā 'vidyā.*

11-15 *H. omits avidyāyā . . . mano-dharmatvād iti.*

16-23 *yadi cā 'vidyā dravyarūpā puruṣā-'ḥritā gane vāyuvad iṣyate, tadā 'tmā-'dvāita-hānih. tathā prakṛtir eva, se 'ti siddha-sādhanaṁ ca. tā-dṛḥam cā 'vibhāgenā (instead of Brahma-mimāṇ-sāyām . . . avibhāgenā).*

24 *H. adds brahma after 'dvitīyam.*

27 *jñānamayo 'py artha.*

37 *H. adds satyam after ~~abaddha~~.*

13212-14 *H. omits niṣedha-gruter . . . prasaṅgād.*

17-19 *H. omits guṇaḥ . . . bhāvah.*

29 *antahkarano-'papatteḥ.*

- 133s sakriyatva-siddher na.  
13 mana-ādikam (*instead of*  
buddhy-ādikam).  
19 bhogino.  
20 bhoginaḥ.  
24 ca vibhāga-mātreṇa.  
30-35 H. omits ānandā-bhi-  
vyaktiḥ . . . eve 'ti dik.  
13432 is missing in H.  
1357,8 pūrvam cāi 'tad vyā-  
khyātam (*instead of* pūrvam  
. . . -uktyam).  
11 muktih (*instead of* -iḥ ca).  
15 H. omits tathā . . . -tvād.  
13616,17 vyaṅgya-gandhā-der  
(*instead of* vyakta- . . .  
vyakta-gandhā-der).  
1377 H. omits 'py asthiratve.  
30-32 H. omits sādrśyasya  
. . . -padam iti.  
1381-3 ghaṭā-3 'di-vyaktinām  
sādrśyam astu (*instead*  
of ghaṭa-vyaktinām . . .  
sāmānyena).  
1398-13 H. omits kim ca . . .  
-abhāvad iti.  
20 H. omits kevalam.  
23 dvitīyā- 'dhyāye.  
24 atrā 'para-pakṣam (*in-*  
stead of teṣv atra para-  
pakṣam).  
1402,3 citrā- 'di-vad gamanā-  
'bhāvasya (*instead of*  
citrā- 'di-val . . . 'nupa-  
patteh).  
13 H. omits svā- 'graya.  
14116 jīva-bala-  
32 sambhavantī (*instead of*  
bhavanti), and pārvhivo-  
'paṣṭambhena (*instead of*  
pārvhive - 'ndhano - 'pa-  
ṣṭambhena).  
14213 H. adds atrā 'pi before  
cārīre, and omits tu.  
1432 H. omits tu.  
28 dhir aṭanti saha vyaktyā  
cid aṭantīm pradargayet.  
38 H. omits vāsanā.  
14413 rāgā- 'di - doṣa - vaṣṭad  
eva.

- 14582,33 ubhaya-dehaḥ ca (*in-*  
stead of sthāvarā- 'dinām  
oo, 'bhaya-deho).  
1463 dveṣam paṇcātāpā- 'nu-  
tāpayoh.  
4 H. omits 'tra.  
4,5 H. omits etat-traye na  
kimcid api.  
6 H. omits teṣām . . . -deha-  
tvād.  
16 H. adds ata before āha.  
14723 teṣām (*instead of*  
tāsām).  
25 adarṣanena saṃcayā- 'dy-  
āpatter (*instead of* adar-  
ṣanā- 'patter).  
1487 H. omits gruty-ādi-pra-  
māṇir.  
14920 saṃyogaḥ (*instead of*  
saṅgam).  
15014 'nādi-bhāvasyo 'chedā-  
'nupapatter.  
32,33 prathama-pādo- 'ktaḥ.  
15119 javo- (*instead of*  
japo-).  
20 javā-  
26 H. omits ata.  
15217,18 H. omits kīrya- . . .  
prayuktaḥ.  
32 and 33 javā three times.  
1532-4 H. omits tathā . . .  
guṇa iti.  
5 sa (*instead of* eṣa).  
28 H. omits sāksātkāra-  
dvārā.  
36 vicārayati.  
1544 H. omits nanu.  
15512 H. omits ātmā- 'tiriktā-  
nām pṛthivy-ādinām.  
13 tarka (*instead of* niyame  
bādhakam).  
18,19 H. omits lāghavā- 'di-  
15528-1562 is missing in H.  
1563 avadhārayati, niṣprayo-  
jana- pravṛtty- abhyupa-  
game mokṣā- 'nupapatter  
iti (*instead of* upasaṃhar-  
ati).  
15712 āvidyakā.  
26 H. adds iti jitam nāirāt-

mya-vādidbhir before ity  
arthah.

- 1585 H. omits cid-rāpaḥ.  
15933 H. adds tathā ca before  
yo.  
16010 anāvṛttir iti gruteḥ.  
14 H. omits tal-loke jñāna-  
sya.  
25 H. adds sūtrābhyām after  
prapañcayati.  
1613 -rūpeṇā (*instead of* -rū-  
pasyā).  
5 'drṣṭasya (*instead of*  
'drṣṭa- . . . abhyupetya)  
6 H. omits tat.  
16 kalpyate.  
19 tām imām ācāṅkām pari-  
hartum āha.  
21 jīva-bala- as one word.  
25-27 H. omits athavā . . .  
vyākhyeyāu.  
36 prokta ahaṃkāra-yuto.  
1623-5 mahad-ahamkārayoh  
kārya-bhedam prati-  
pādayiṣur ādāv (*instead*  
of mahad- . . . 'dāv).  
22-26 H. omits na ca . . . 'ti  
bhāvah.  
28 pālanā- 'dikam.  
29 H. omits eva; -rāgā- (*in-*  
stead of -kāraṇā-).  
30,31 H. reads -prayojā-  
nakatvād ity arthah,  
omitting the intervening  
words.  
1633-5 aviveka-nimittakaḥ  
prakṛti-puruṣayor bho-  
gya-bhoktr-bhāva iti  
prāg uktam. tatrā 'vi-  
veka eva kim-nimit-  
taka? ity ākāṅkṣyām  
aviveka- dhārā- kalpane  
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kāyāḥ prāmāṇikatvena  
parihāraḥ sarva-vādi-sā-  
dhāraṇa ity āha.  
16332 H. omits tu.  
16411 jama-loke as one word.  
12 'tma-darṣanam.  
19 -kulyāḥ.

## APPENDIX II.

### INDEX OF WORDS IN VIJÑĀNABHIKṢU'S COMMENTARY.

The characteristic words of the Commentary only are here included; and not also those of the Sūtras themselves. The latter words are registered in the index to my edition of the *Aniruddhavyūṭṭi*. Quotations are omitted. Negative compounds with *a-* or *an-*, if they do not appear under these initials, should be sought under the simple form. Some common words are occasionally used in one or another technical sense. Such a sense is indicated by the giving of the proper English definition, often with the word "*only*," the occurrences of the word in the ordinary senses being neglected. [See, for example, *deṣa*.] Or, if several such noteworthy senses are exemplified in this text, they are marked by a full-faced 1, 2, and so on. [See, for example, *dharma*, *upādāna*.] The numbers refer to page and line of the present edition.

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## APPENDIX III.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,  
FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY,  
AND WITH INDICATION OF THEIR SOURCES.

*Synopsis of the Sources, with indication of the Abbreviations employed.*

Āit. = Āitareya Upaniṣad.	Matsya Purāṇa.
Am. = Amarakoṣa.	Muṇḍ. = Muṇḍaka Upaniṣad.
Bhag. = Bhagavadgītā.	NṛsT. = Nṛsiṅha-tāpani Upaniṣad.
BhāgP. = Bhāgavata Purāṇa.	NS. = Nyāya Sūtra.
BrB. = Brahmabindu Upaniṣad.	Padma Purāṇa.
Brh. = Brhadāraṇyaka Upaniṣad.	Pāṇini's Grammar.
[Brhan-] Nāradiya Purāṇa??	Parācāra's Upapurāṇa (to VP.).
BrS. = Brahma Sūtra.	Pr. = Praçna Upaniṣad.
Brahma Upaniṣad.	R. = Rāmāyaṇa.
Çaçvatakoṣa.	RV. = R̥gveda.
Chānd. = Chāndogya Upaniṣad.	SK. = Sāṃkhya Kārikā.
Çiçupālavadha.	SS. = Sāṃkhya Sūtra.
Cūlikā Upaniṣad.	Sāṃkhya Tattva Kāumudī.
Çvet. = Çvetāçvatara Upaniṣad.	Sarva Darçana Saṅgraha.
Dhātupāṭha.	Sūrya Purāṇa.
Garbha Upaniṣad.	Taitt. = Taittiriya Upaniṣad.
Garuḍa Purāṇa.	TaittĀr. = Taittiriya Āraṇyaka.
GāuḍMK. = Gāuḍapāda's Māṇḍūkya-Kārikā.	VāP. = Vāyu Purāṇa.
Iç. = Īçā Upaniṣad.	Vedānta Sāra.
Kaṭh. = Kaṭha Upaniṣad.	VP. = Viṣṇu Purāṇa.
Ken. = Kena Upaniṣad.	Yājñavalkya's Dharmasāstra.
Kumārasambhava.	YBh. = Vyāsa's Yoga Bhāṣya.
KP. = Kūrma Purāṇa.	YS. = Yoga Sūtra.
LP. = Liṅga Purāṇa.	YV. = Yoga Vāsiṣṭha.
M. = Manu.	
Māitr. = Māitri Upaniṣad.	
Mār̥kP. = Mār̥kaṇḍeya Purāṇa.	
Mbh. = Mahābhārata.	

Further :

SPrBh. = Sāṃkhya Pravacana Bhāṣya.

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found.

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbrevia-

tion; thus, "320,21 = KP.?" means that the quotation at 320,21 is supposed (in this case on the authority of Vijñānabhikṣu) to be taken from the Kūrma Purāṇa, but that it has not yet been found there by me. A plus-sign indicates that two original passages are combined in one quotation.

- 11 = \*Chānd. 6. 2. 1.  
 19 = Brh. 2. 4. 5; 4. 5. 6.  
 22,23 = ? Cf. 3514.  
 23,4 = Bhag. 3. 29.  
 10,11 = \*Brh. 4. 3. 22.  
 11 = ?  
 11,12 = Brh. 4. 3. 7.  
 12,13 = \*Brh. 4. 3. 16.  
 14,15 = Bhag. 3. 27.  
 16,17 = VP. 6. 7. 22.  
 34 = Bhag. 16. 8.  
 33,4 = Mbh. 12. 11676a  
 + 11198a.  
 9-12 = Parācāra's Upapuru-  
 rāṇa?  
 15,16 = \*Mbh. 12. 7663b  
 + 7664a.  
 20,21 = KP. ?  
 31 = BrS. 2. 1. 1.  
 34 = BrS. 1. 1. 1.  
 36 = \*BrS. 2. 2. 1.  
 37,38 = YS. 1. 26.  
 45,6 = VP. 1. 17. 83.  
 12-32 = Padma Purāṇa?  
 37 = BrS. 2. 3. 43.  
 39 = \*BrS. 4. 1. 3.  
 514,15 = \*Mbh. 12. 11409b  
 + 11410a.  
 18 = Çvet. 6. 13.  
 20 = Bhag. 2. 39.  
 34,35 = SS. 5. 1.  
 62,3 = SS. 6. 70.  
 21 = YS. 2. 16.  
 75 = Chānd. 7. 1. 3.  
 5,6 = \*Kāth. 2. 12.  
 7,8 = SS. 1. 19.  
 13 = YS. 1. 4.  
 14,15 = YBh. 2. 17.  
 17,18 = SS. 2. 35.  
 22,23 = ? Cf. 4336.  
 33 = YBh. 1. 52 + 3. 49.  
 84,5 = Brh. 4. 5. 3.  
 24,25 = SS. 2. 15.  
 28,29 = Sāṃkhya - tattva-  
 kāmudī, introd.  
 to SK. 2.

- 34-36 = \*Chānd. 8. 12. 1.  
 92 = RV. 8. 48. 3.  
 8 = SK. 2.  
 19,20 = \*Mārka P. 10. 31.  
 21 = Chānd. 8. 15. 1.  
 25 = Taittār. 10. 10. 3.  
 26 = Çvet. 3. 8; 6. 15.  
 29 = \*VP. 2. 8. 96.  
 105,6 = KP. 2. 2. 12.  
 123,4 = \*Brh. 4. 3. 16.  
 13 = SS. 1. 12.  
 1317,18 = ?  
 24,25 = Sūrya Purāṇa?  
 30,31 = NṛsT. 2. 9. 9.  
 147,8 = SK. 20.  
 10 = YS. 2. 17.  
 12 = Bhag. 13. 21.  
 14 = Kāth. 3. 4.  
 25 = SS. 1. 55.  
 37,28 = YS. 2. 23. 24.  
 1510 = Am. 1. 1. 1. 9.  
 16,17 = \*Sarva-darçana-saṃ-  
 graha (ed. Bibl.  
 Ind.) p. 16.  
 163 = BrS. 4. 2. 16.  
 7,8,11 = Padma Purāṇa?  
 1711,12 = Sūrya Purāṇa?  
 14 = Cūlikā Upaniṣad 3.  
 1914, a = Chānd. 6. 2. 1.  
 b = \*Māitr. 5. 2.  
 15 = Chānd. 6. 2. 2.  
 2020 = NṛsT. 2. 1. 7, 8.  
 21 = LP. ?  
 218,9 = VP. 2. 13. 96.  
 10,11 = VP. 2. 13. 95.  
 14 = VP. 3. 18. 17.  
 226,7 = GāudMK. 2. 32, BrB.  
 10.  
 8,9 = \*KP. 2. 11. 6.  
 14,15 = ?  
 235,6 = Kāth. 6. 17, Çvet.  
 3. 13.  
 17,18 = \*BrB. 13.  
 19 = Çvet. 5. 8.  
 20 = Bhag. 2. 24.

- 23,24 = Mbh. 12. 11307b,  
 11308a.  
 245 = Çvet. 6. 11.  
 7 = SS. 1. 7.  
 25,26 = SK. 21.  
 28,29 = SS. 1. 58.  
 36,37 = Bhag. 13. 21.  
 2510, a = SS. 3. 24.  
 b = SS. 3. 37.  
 11 = YS. 2. 24.  
 20,21 = YS. 2. 24.  
 23 = Bhag. 13. 21.  
 29,30 = YS. 2. 13.  
 30 = ?  
 30,31 = NS. 3. 1. 25.  
 32,33 = \*Mbh. 12. 7762b,  
 7763.  
 34 = \*Mbh. 12. 7751a.  
 36,37 = YS. 2. 12, 13.  
 261-4 = KP. 2. 2. 20, 21.  
 5,6 = NS. 1. 1. 2.  
 16 = YS. 2. 26.  
 17,18 = YS. 2. 28.  
 21,22 = Īç. 11, Māitr. 7. 9.  
 23 = BrS. 3. 4. 33.  
 25,26 = ?  
 27 = BrS. 3. 4. 16.  
 2718,19 = ?  
 26 = ?  
 34 = Bhag. 2. 20.  
 289,10 = SS. 1. 19.  
 11,12 = GāudMK. 2. 32,  
 BrB. 10.  
 18,19 = Brh. 4. 3. 7.  
 22,23 = ?  
 2910 = SS. 1. 56.  
 12,13 = SS. 1. 59.  
 27,28 = SK. 6.  
 308,9 = ? Cf. 15534.  
 27 = SS. 2. 12.  
 82-35 = Bhāgavata?  
 36,37 = Garbha Upaniṣad 3.  
 37,38 = Pr. 4. 8.  
 311,2 = SK. 3.  
 6 = ?  
 12,13 = SS. 1. 154.

- 24,25 = VP. 1. 2. 43b, 44b.  
 32<sup>a</sup>,4 = VP. 1. 2. 20b, 21a.  
 24,25 = VP. 1. 2. 38.  
 33<sup>a</sup> = Chānd. 6. 2. 3.  
 12,13 = YS. 2. 22.  
 39<sup>a</sup> = \*Brh. 1. 4. 2.  
 b = Chānd. 6. 2. 3.  
 33,34 = LP. ?  
 35 = BrS. 2. 4. 12.  
 344-9 = YV. ?  
 35 = MärkP. 37. 38b.  
 359 = BrS. 2. 1. 11.  
 11,12 = M. 12. 106.  
 14 = ? Cf. 122.  
 32 = YS. 4. 23.  
 37,38 = Brh. 2. 4. 5.  
 361,12 = VP. 1. 4. 51.  
 13,14 = VP. 1. 2. 33.  
 25 = Mbh. 12. 12681a.  
 29 = LP. ? Cf. KP. 2. 2.  
 16.  
 378 = VP. 1. 5. 5b.  
 11 = KP. ?; \*Mbh. 12.  
 7852.  
 17,18 = ?  
 23,24 = Mbh. 12. 11419.  
 31 = Brh. 3. 8. 8.  
 33 = Çvet. 4. 10.  
 34 = Çvet. 4. 9.  
 36-38 = ?  
 385 = SS. 1. 24.  
 21,22 = ?  
 3920,21 = YS. 4. 17. (18  
 Vyāsa.)  
 21,22 = \*YBh. 4. 18.  
 29,30 = SS. 6. 39.  
 407,8 = Chānd. 7. 24. 1.  
 19 = Chānd. 6. 1. 4.  
 27 = BrS. 2. 2. 29.  
 27,28 = \*BrS. 2. 2. 30.  
 28 = Brh. 2. 3. 6.  
 29,30 = BrS. 3. 2. 22.  
 32 = SS. 1. 78.  
 4115 = SS. 1. 6.  
 19 = SS. 1. 2.  
 23,24 = Chānd. 8. 1. 6.  
 25 = SS. 1. 16.  
 4210,11 = BhāgP. 1. 8. 52.  
 14 = SK. 2.  
 21 = TāittĀr. 10. 10. 3.  
 434 = Brh. 2. 4. 5; 4. 5. 6.  
 34 = SS. 6. 28.  
 35 = YS. 1. 4.  
 36,37 = ? Cf. 722,23.  
 38 = YBh. 1. 7.  
 4440,41 = Bhag. 13. 33.  
 457,8 = M. 12. 105.  
 22,23 = SS. 5. 107.  
 464 = SS. 1. 89.  
 16,17 = ?  
 4721-24 = YV. ?  
 25 = Chānd. 6. 2. 3.  
 29,30 = KP. 4. 66.  
 496-9 = \*YBh. 2. 20; 4. 22.  
 14 = SS. 1. 104.  
 24 = SS. 1. 143.  
 32,33 = SS. 1. 105.  
 5111,12 = VP. 1. 14. 35.  
 18 = Çiçupālavadha 2. 59.  
 5215 = \*Kāth. 2. 12.  
 30,31 = SK. 7.  
 5511,12 = Brh. 1. 4. 7.  
 12 = Chānd. 6. 2. 1.  
 12,13 = \*Māitr. 5. 2.  
 13 = Brh. 5. 5. 1.  
 30,31 = YV. ?  
 571,2 = VP. 2. 7. 32.  
 15 = Brh. 1. 4. 7.  
 25 = SS. 1. 110.  
 32,33 = SK. 10.  
 586,7 = SS. 6. 39.  
 31,32 = SK. 11.  
 595,6 = SK. 10.  
 9,10 = VP. 2. 7. 25b, 26a.  
 6020,21 = SK. 13.  
 26,27 = \*VP. 1. 2. 20b, 21a.  
 6111,12 = Chānd. 6. 7. 6.  
 12,13 = YS. 4. 2.  
 621, a = Chānd. 6. 2. 1.  
 b = \*Māitr. 5. 2.  
 27 = SS. 1. 66.  
 631 = SS. 1. 66.  
 16 = SK. 11.  
 22,23 = SS. 5. 114.  
 31 = SS. 1. 104.  
 645,6 = SK. 17.  
 16,17 = KP. 2. 2. 10.  
 18,19 = ?  
 32,33 = ?  
 6515-18 = YV. ?  
 29 = Çvet. 6. 11.  
 30,31 = Vedānta-sāra 158.  
 33,34 = Brh. 2. 3. 6.  
 6610,11 = ?  
 20 = BrS. 3. 2. 10.  
 21,22 = SS. 5. 116.  
 6715,16 = Çvet. 4. 5.  
 17 = \*Brh. 4. 4. 14; Çvet.  
 3. 10.  
 683,4 = SS. 6. 63.  
 693,4 = VP. ?; GāṇḍMK. 3.  
 5.  
 12 = Chānd. 6. 11. 3.  
 19 = SS. 1. 99.  
 21 = BrS. 1. 1. 21.  
 21,22 = BrS. 2. 1. 22.  
 22 = BrS. 2. 3. 43.  
 27,28 = BrB. 12.  
 29,30 = LP. ?  
 701 = Ait. 1. 1. 1.  
 2 = Chānd. 6. 2. 1.  
 8,9 = BrB. 11.  
 27 = BrS. 3. 2. 32.  
 29,30 = Kāth. 4. 15.  
 31 = Muṇḍ. 3. 1. 3.  
 32,33 = ?  
 34,35 = ?  
 38 = \*Bhag. 10. 21.  
 39<sup>a</sup> = Chānd. 6. 8. 7 seq.  
 b = Brh. 1. 4. 10.  
 715 = Chānd. 6. 8. 7 seq.  
 12,13 = \*Tāitt. 2. 7.  
 21 = Kāth. 5. 10.  
 24 = ?  
 26 = BrS. 4. 2. 16.  
 35 = SS. 1. 154.  
 7211 = ?  
 23 = Am. 1. 1. 4. 13.  
 735,6 = ?  
 7,8 = ?  
 14 = Pāṇini 5. 2. 91.  
 31,32 = Brh. 1. 5. 3.  
 748,9 = SK. 20.  
 21,22 = Mbh. 12. 7879.  
 7518,19 = YS. 2. 22.  
 20,21 = Tāitt. 2. 1.  
 25 = Çvet. 4. 5.  
 32,33 = KP. 12. 28.  
 35,36 = Brh. 2. 3. 6.  
 36 = Chānd. 7. 25. 2;  
 NrsT. 2. 17.  
 7636 = Brh. 4. 4. 6.  
 771 = Brh. 4. 4. 6.

- 5,6 = Tāitt. 2. 1.  
 12,13 = \*Mund. 2. 1. 3.  
 14,15 = Pr. 6. 4.  
 18,19 = BrS. 2. 3. 15.  
 82 = ? See note to translation of SprBh.  
 781 = SS. 2. 10.  
 8,9 = ?  
 10 = Brh. 2. 4. 10.  
 797 = VāP. 4. 25 ; Matsya Pur. ?  
 15 = \*Mbh. 12. 7758.  
 26-30 = \*BhāgP. 3. 5. 29-31.  
 33,34 = SK. 25.  
 36 = SS. 2. 21.  
 809 = \*MārK. 45. 38.  
 23 = \*Chānd. 6. 2. 3 ;  
 Tāitt. 2. 6.  
 23,24 = Chānd. 6. 5. 4.  
 29,30 = Brh. 3. 2. 13.  
 36,811 = Brh. 2. 4. 12.  
 6 = Mund. 2. 1. 3.  
 9 = ?  
 34 = Brh. 1. 5. 3.  
 82,6,27 = ?  
 29,30 = Brh. 4. 3. 23, 26.  
 837 = Am. 1. 1. 4. 11.  
 14,15 = SK. 29.  
 18,19 = BrS. 2. 4. 9.  
 23,24 = Mund. 2. 1. 3.  
 36,37 = SK. 28.  
 842,3 = \*Sāmkhya - tattva-  
 kāmudī on SK.  
 27.  
 25 = YS. 1. 6.  
 37,38 = YS. 1. 2-4.  
 853-6 = YV. ?  
 12,13 = \*KP. 2. 2. 28.  
 26,27 = SK. 31.  
 8823,24 = \*M. 12. 8.  
 26,27 = BrS. 3. 1. 1.  
 895 = SK. 40.  
 12,13 = SK. 40.  
 901,2 = \*Mbh. 12. 13755b,  
 13756a.  
 11,12 = SS. 6. 69.  
 14 = NS. 1. 1. 11.  
 27,28 = M. 1. 16.  
 81,32 = ?  
 915,6 = ?  
 16,17 = SK. 39.  
 21,22 = SK. 41.  
 26 = SK. 40.  
 31,32 = YV. ?  
 9214 = Tāitt. 2. 5.  
 18,19 = Brh. 4. 4. 2.  
 25,26 = Chānd. 6. 5. 4.  
 9322 = SS. 3. 20.  
 943 = SS. 3. 16.  
 10 = SK. 46.  
 20 = Īq. 11.  
 24 = Cvet. 3. 8 ; 6. 15.  
 25 = TāittAr. 10. 10. 3.  
 9515 = Chānd. 3. 14. 1.  
 965 = Kāth. 2. 12.  
 12,13 = YS. 1. 34.  
 29,30 = YS. 2. 29.  
 974-6 = Garuḍa Purāṇa ?  
 9,10 = SS. 3. 24.  
 25,26 = SK. 49.  
 27,28 = ? Cf. Aniruddha's  
 and Mahādeva's  
 Commentaries on  
 SS. 3. 42.  
 9811,12 = SK. 48.  
 25 = SS. 3. 38.  
 29,30 = SK. 50.  
 9920,21 = SK. 51.  
 1005,6 = YS. 3. 37.  
 7 = SS. 3. 23.  
 11,12 = SK. 52.  
 14,15 = SS. 3. 10.  
 20,21 = SK. 53.  
 10122 = SK. 45.  
 1021,2 = YS. 4. 3.  
 7 = Brh. 4. 4. 6.  
 11,12 = Mund. 1. 1. 9.  
 14,15 = SS. 3. 56.  
 19,20 = SS. 3. 57.  
 22,23 = Kāth. 4. 12.  
 24,25 = ?  
 1031 = SS. 2. 1.  
 12 = SS. 2. 37.  
 1043,4 = Cvet. 1. 10.  
 10,11 = YS. 2. 22.  
 13 = Cvet. 4. 5.  
 10524,25 = Nāradiya ?  
 27,28 = SK. 61.  
 1066,7 = SK. 62.  
 \*8 = SS. 3. 65.  
 1071,2 = Brh. 2. 3. 6.  
 2 = \*Brh. 3. 9. 29 ; 4.  
 2. 4 ; 4. 4. 23 ;  
 4. 5. 15.  
 4,5 = Matsya Purāṇa ?  
 7-12 = M. 6. 76-78. (7-10  
 = Mbh. 12.  
 12463, \*12464).  
 14,15 = SK. 64.  
 19,20 = YS. 2. 26.  
 1087,8 = ?  
 9 = Brh. 4. 4. 6, Nṛs.  
 T. 2. 1. 5.  
 10,11 = Nāradiya Smṛti ?  
 26,27 = YS. 3. 9.  
 34 = NS. 3. 1. 25.  
 1101-6 = Garuḍa Purāṇa ?  
 22 = ?  
 30,31 = BhāgP. 11. 9. 2.  
 33,34 = M. 6. 78.  
 1114 = R. 3. 9. 32.  
 15,16 = \*VP. 2. 13. 30a +  
 22b.  
 24,25 = ?  
 26,27 = ?  
 33,34 = \*Mbh. 12. 6520,  
 6647.  
 11210,11 = \*Mbh. 12. 6649.  
 17,18 = ?  
 20-23 = \*MārK. 41. 18,  
 19.  
 32,33 = ?  
 1136,7 = \*Mbh. 14. 761.  
 8,9 = VP. 2. 13. 39.  
 12-15 = VP. 3. 18. 103.  
 11410,11 = Cvet. 6. 23.  
 15-18 = Brh. 1. 4. 10.  
 20 = Bhag. 11. 40.  
 1151,2 = Chānd. 5. 4. 1.  
 27,28 = VP. 4. 2. 45c.  
 33,34 = \*VP. 4. 2. 45b.  
 1166-9 = VP. 4. 2. 46.  
 22,23 = \*Yājñavalkya's  
 Dharmasāstra  
 3. 141.  
 11715 = SS. 1. 92.  
 11822,23 = \*Brh. 4. 3. 16.  
 11910 = Cvet. 4. 5.  
 11 = Brh. 1. 4. 7.  
 13 = Chānd. 6. 2. 3.

- 16 = Çvet. 6. 11.  
 1205,6 = Brh. 2. 4. 12.  
 25a = Brh. 2. 3. 6.  
 b = Brh. 3. 8. 8.  
 34 = Brh. 2. 4. 12.  
 12110 = \*Brh. 3. 2. 13; 4.  
     4. 5.  
 10,11 = ?  
 24 = ?  
 1223 = Çvet. 6. 11.  
 3,4 = Brh. 2. 3. 6.  
 5,6 = Kath. 3. 15.  
 7 = GāudMK. 2. 32,  
     BrB. 10.  
 7,8 = Chānd. 6. 1. 4.  
 1263 = ?  
 32,33 = Brh. 2. 4. 10; 4.  
     5. 11.  
 1275,6 = NS. 2. 1. 67.  
 7 = SS. 5. 26.  
 13,14 = BrS. 2. 2. 28.  
 16,17 = SS. 5. 26.  
 21a = Brh. 2. 3. 6.  
 b = Brh. 4. 4. 19.  
 21,22 = \*Brh. 4. 3. 22,  
     Brahma Upan-  
     isad 2.  
 29,30 = ?  
 12813 = ?  
 18 = SS. 5. 26.  
 33,34 = ?  
 1291,2 = ?  
 4,5 = \*VP. 1. 2. 19.  
 13017 = Chānd. 7. 25. 2.  
 18 = Muṇḍ. 2. 2. 11.  
     NṛsT. 2. 17.  
 29 = Chānd. 7. 25. 2.  
 1311,2 = Ken. 1. 5.  
 23,24 = Chānd. 6. 2. 1.  
 25,26 = Brh. 4. 3. 23-30.  
 27-29 = ?  
 37,38 = Brh. 3. 9. 28.  
 1329 = ?  
 10 = ?  
 18 = Brh. 1. 4. 8.  
 20a = ?  
 b = ?  
 13315,16 = Çvet. 4. 10.  
 22 = Çvet. 6. 19.  
 31 = \*Kath. 2. 12.  
 13422 = ?  
 13519-22 = \*VP. 1. 2. 23.  
 35,36 = M. 1. 27.  
 13934,35 = M. 1. 17.  
 1406 = Kath. 6. 17.  
 7 = \*Mbh. 3. 16763.  
 14115 = ?  
 16 = \*Dhātupāṭha 15.  
     54.  
 33 = Chānd. 6. 5. 4.  
 1421,2 = Chānd. 6. 3. 1.  
 1436,7 = SS. 5. 114.  
 8 = SS. 2. 1.  
 16 = SS. 2. 34.  
 22 = YS. 1. 4.  
 14512,13 = Chānd. 6. 11. 1.  
 14 = SS. 5. 121.  
 18,19 = M. 12. 9.  
 1463 = Çāgvata 320.  
 14731-34 = \*VP. 2. 13. 98, 99.  
 14824,25 = Kumārasambhava  
     1. 53.  
 1493,4 = YS. 2. 15.  
 5,6 = \*VP. 6. 5. 55.  
 22-25 = ?  
 27,28 = KP. 2. 2. 12.  
 33,34 = SS. 3. 74.  
 15022,23 = VP. 6. 5. 62.  
 1514,5 = \*Chānd. 8. 15. 1.  
 1533,4 = BhāgP. 3. 7. 11.  
 9 = SS. 6. 25.  
 22-24 = YS. 1. 2-4.  
 25,26 = ?  
 33,34 = BrS. 4. 1. 11.  
 1548 = Muṇḍ. 2. 1. 5.  
 16 = Çvet. 4. 5.  
 15534 = ? Cf. 30a.  
 1566 = \*SS. 3. 58.  
 1574 = Brh. 4. 4. 14, Çvet.  
     3. 10.  
 24 = SS. 6. 48.  
 1588 = GāudMK. 3. 26.  
 10 = ?  
 30 = RV. 10. 190. 3.  
 30,31 = Brh. 4. 4. 19.  
 32 = SS. 6. 52.  
 33 = Brh. 4. 4. 19.  
 1591 = Brh. 4. 4. 19.  
 3 = Bhag. 11. 40.  
 4,5 = Chānd. 6. 1. 4.  
 8,9 = GāudMK. 2. 32,  
     BrB. 10.  
 31,32 = SS. 6. 55.  
 16022,23 = BrB. 13.  
 24 = SS. 5. 114.  
 16115,16 = Çvet. 5. 9.  
 21 = \*Dhātupāṭha 15.  
     54.  
 33-36 = ?  
 16212 = \*Chānd. 6. 2. 3.  
 34 = BhāgP. 3. 26. 21.  
 16330,31 = SS. 1. 1.  
 1649 = \*Mbh. 3. 14197.  
 11,12 = BhāgP. 3. 24. 36.  
 16 = Bhag. 11. 32.

## APPENDIX IV.

### INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN.

The explanations prefixed to Appendix III. apply, *mutatis mutandis*, to this Appendix also.

<p><b>Rigveda.</b>  8. 48. 3 = 92.  10. 190. 3 = 15830.</p> <hr/> <p><b>Taittiriya Aranyaka.</b>  10. 10. 3 = 925.  = 4221.  = 9425.</p> <hr/> <p><b>Bṛhad-Āraṇyaka Upaniṣad.</b>  *1. 4. 2 = 3330a.  1. 4. 7 = 5511,12.  = 5715.  = 11911.  1. 4. 8 = 13218.  1. 4. 10 = 7039b.  = 11415-18.  1. 5. 3 = 7331,32.  = 8134.  2. 3. 6 = 4028.  = 6533,34.  = 7535,36.  = 1071,2.  = 12025a.  = 1223,4.  = 12721a.  2. 4. 5 = 119.  = 3537,38.  = 434.  2. 4. 10 = 7810.  = 12632,33.  2. 4. 12 = 8036, 811.  = 1205,6.  = 12034.  3. 2. 13 = 8029,30.  *3. 2. 13 = 12110.  3. 8. 8 = 3731.  = 12025b.  *3. 9. 26 = 1072.</p>	<p>3. 9. 28 = 13137,38.  4. 2. 4 = 1072.  4. 3. 7 = 211,12.  = 2818,19.  *4. 3. 16 = 212,13. '  = 123,4.  = 11822,23.  *4. 3. 22 = 210,11.  = 12721,22.  4. 3. 23, 26 = 8229,30.  4. 3. 23-30 = 13125,26.  4. 4. 2 = 9218,19.  *4. 4. 5 = 12110.  4. 4. 6 = 7636.  = 771.  = 1027.  = 1089.  *4. 4. 14 = 6717.  4. 4. 14 = 1574.  4. 4. 19 = 12721b.  = 15830,31.  = 15833.  = 1591.  4. 4. 22 = 1072.  4. 5. 3 = 84,5.  4. 5. 6 = 119.  = 434.  4. 5. 11 = 12632,33.  4. 5. 15 = 1072.  5. 5. 1 = 5513.</p> <hr/> <p><b>Chāndogya Upaniṣad.</b>  3. 14. 1 = 9515.  5. 4. 1 = 1151,2.  6. 1. 4 = 4019.  = 1227,8.  = 1594,5.  6. 2. 1 = 1914a.  = 5512.</p>	<p>= 621a.  = 702.  = 13123,24.  *6. 2. 1 = 11.  6. 2. 2 = 1915.  6. 2. 3 = 334.  = 3330b.  = 4725.  = 11913.  *6. 2. 3 = 8023.  = 16212.  6. 3. 1 = 1421,2.  6. 5. 4 = 8023,24.  = 9225,26.  = 14133.  6. 7. 6 = 6111,12.  6. 8. 7 seq. = 7039a.  = 715.  6. 11. 1 = 14512,13.  6. 11. 3 = 6912.  7. 1. 3 = 75.  7. 24. 1 = 407,8.  7. 25. 2 = 7536.  = 13017.  = 13029.  8. 1. 6 = 4123,24.  *8. 12. 1 = 834-36.  8. 15. 1 = 921.  *8. 15. 1 = 1514,5.</p> <hr/> <p><b>Īśa Upaniṣad.</b>  11 = 2621,22.  = 9420.</p> <hr/> <p><b>Kena Upaniṣad.</b>  1. 5 = 1311,2.</p> <hr/> <p><b>Kaṭha Upaniṣad.</b>  2. 12 = 965.</p>
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<p>*2. 12 = 75,6. = 5215. = 13331. 3. 4 = 1414. 3. 15 = 1225,6. 4. 12 = 10223,23. 4. 15 = 7029,30. 5. 10 = 7121. 6. 17 = 235,6. = 1406.</p> <hr/> <p><b>Pragna Upaniṣad.</b> 4. 8 = 3037,38. 6. 4 = 7714,15.</p> <hr/> <p><b>Mundaka Upaniṣad.</b> 1. 1. 9 = 10211,12. 2. 1. 3 = 816. = 8323,24. *2. 1. 3 = 7712,13. 2. 1. 5 = 1548. 2. 2. 11 = 13018. 3. 1. 3 = 7031.</p> <hr/> <p><b>Taittiriya Upaniṣad.</b> 2. 1 = 7520,21. = 775,6. 2. 5 = 9214. 2. 6 = 8023. *2. 7 = 7112,13.</p> <hr/> <p><b>Āitareya Upaniṣad.</b> 1. 1. 1 = 701.</p> <hr/> <p><b>Ṣvetāśvatara Upaniṣad.</b> 1. 10 = 1043,4. 3. 8 = 926. = 9424. 3. 10 = 6717. = 1574. 3. 13 = 235,6. 4. 5 = 6715,16. = 7525. = 10413. = 11910. = 15416. 4. 9 = 3734. 4. 10 = 3739. = 13315,16. 5. 8 = 2319.</p>	<p>5. 9 = 16115,16. 6. 11 = 245. = 6529. = 11916. = 1223. 6. 13 = 518. 6. 15 = 926. = 9424. 6. 19 = 13322. 6. 23 = 11410,11.</p> <hr/> <p><b>Garbha Upaniṣad.</b> 3 = 3036,37.</p> <hr/> <p><b>Cūlikā Upaniṣad.</b> 3 = 1714.</p> <hr/> <p><b>Nṛsīṅha-tāpanī Upaniṣad.</b> 2. 1. 5 = 1089. 2. 1. 7, 8 = 2020. 2. 9. 9 = 1330,31. 2. 17 = 7536. = 13018.</p> <hr/> <p><b>Brahma Upaniṣad.</b> 2 = 12721,22.</p> <hr/> <p><b>Brahmabindu Upaniṣad.</b> 10 = 226,7. = 2811,12. = 1227. = 1598,9. 11 = 708,9. 12 = 6927,28. 13 = 16022,23. *13 = 2317,18.</p> <hr/> <p><b>Māitri Upaniṣad.</b> *5. 2 = 1914b. = 5512,13. = 621b. 7. 9 = 2621,22.</p> <hr/> <p><b>Gāuḍapāda's Māṇḍūkya-Kārikā.</b> 2. 32 = 226,7. = 2811,12. = 1227. = 1598,9.</p>	<p>3. 5 = 693,4. 3. 26 = 1588.</p> <hr/> <p><b>Brahma Sūtra.</b> 1. 1. 1 = 394. 1. 1. 21 = 6921. 2. 1. 1 = 331. 2. 1. 11 = 359. 2. 1. 22 = 6921,22. *2. 2. 1 = 336. 2. 2. 28 = 12713,14. 2. 2. 29 = 4027. *2. 2. 30 = 4027,28. 2. 3. 15 = 7718,19. 2. 3. 43 = 437. = 6922. 2. 4. 9 = 8318,19. 2. 4. 12 = 3395. 3. 1. 1 = 8826,27. 3. 2. 10 = 6620. 3. 2. 22 = 4029,30. 3. 2. 32 = 7027. 3. 4. 16 = 2627. 3. 4. 33 = 2623. *4. 1. 3 = 439. 4. 1. 11 = 15333,34. 4. 2. 16 = 163. = 7126.</p> <hr/> <p>[Yoga] Vāsiṣṭha. [See note to my translation of the SPrBh. 1. 96, page 116.] "Vāsiṣṭhe" ? = 344-9. "Vāsiṣṭhe" ? = 5530-31. "Vāsiṣṭhe" ? = 6515-18. "Vāsiṣṭhe" ? = 853-6. "Vāsiṣṭha-" ? = 9131,32.</p> <hr/> <p><b>Yoga Vāsiṣṭha.</b> 16. 3, 4 = 4721-24. [According to Dr. Hall.]</p> <hr/> <p><b>Vedānta Sāra.</b> 158 = 6530,31.</p> <hr/> <p><b>Sāṃkhya Kārikā.</b> 2 = 98. = 4214. 3 = 311,2. 6 = 2927,28. 7 = 5230,31.</p>
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10 = 57<sub>32,33</sub>.  
 = 59<sub>5,6</sub>.  
 11 = 58<sub>31,32</sub>.  
 = 63<sub>16</sub>.  
 13 = 60<sub>20,21</sub>.  
 17 = 64<sub>5,6</sub>.  
 20 = 147<sub>8</sub>.  
 = 748<sub>9</sub>.  
 21 = 242<sub>5,26</sub>.  
 25 = 79<sub>33,34</sub>.  
 28 = 83<sub>36,37</sub>.  
 29 = 83<sub>14,15</sub>.  
 31 = 86<sub>26,27</sub>.  
 39 = 91<sub>16,17</sub>.  
 40 = 89<sub>5</sub>.  
 = 89<sub>12,13</sub>.  
 = 91<sub>26</sub>.  
 41 = 91<sub>21,22</sub>.  
 45 = 101<sub>22</sub>.  
 46 = 94<sub>10</sub>.  
 48 = 98<sub>11,12</sub>.  
 49 = 97<sub>25,26</sub>.  
 50 = 98<sub>29,30</sub>.  
 51 = 99<sub>20,21</sub>.  
 52 = 100<sub>11,12</sub>.  
 53 = 100<sub>20,21</sub>.  
 61 = 105<sub>27,28</sub>.  
 62 = 106<sub>0,7</sub>.  
 64 = 107<sub>14,15</sub>.

[The order of the stanzas as used by Vijnānabhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]

### Sāṃkhya Tattva Kāumudī.

Introd. to SK. 2 = 828,29.

\*On SK. 27 = 842,3.

### Sāṃkhya Sūtra.

1. 1 = 163<sub>30,31</sub>.  
 1. 2 = 41<sub>19</sub>.  
 1. 6 = 41<sub>15</sub>.  
 1. 7 = 247.  
 1. 12 = 121<sub>3</sub>.  
 1. 16 = 41<sub>25</sub>.  
 1. 19 = 77<sub>8</sub>.  
 = 28<sub>9,10</sub>.  
 1. 24 = 38<sub>5</sub>.  
 1. 55 = 142<sub>5</sub>.  
 1. 56 = 291<sub>0</sub>.

1. 58 = 242<sub>8,29</sub>.  
 1. 59 = 291<sub>2,13</sub>.  
 1. 66 = 62<sub>27</sub>.  
 = 63<sub>1</sub>.  
 1. 78 = 40<sub>32</sub>.  
 1. 89 = 46<sub>1</sub>.  
 1. 92 = 117<sub>15</sub>.  
 1. 99 = 69<sub>19</sub>.  
 1. 104 = 49<sub>14</sub>.  
 = 63<sub>31</sub>.  
 1. 105 = 49<sub>32,33</sub>.  
 1. 110 = 57<sub>25</sub>.  
 1. 143 = 49<sub>24</sub>.  
 1. 154 = 31<sub>12,13</sub>.  
 = 71<sub>35</sub>.  
 2. 1. = 103<sub>1</sub>.  
 = 143<sub>8</sub>.  
 2. 10 = 78<sub>1</sub>.  
 2. 12 = 30<sub>27</sub>.  
 2. 21 = 79<sub>36</sub>.  
 2. 34 = 143<sub>10</sub>.  
 2. 35 = 71<sub>7,18</sub>.  
 2. 37 = 103<sub>12</sub>.  
 3. 10 = 100<sub>14,15</sub>.  
 3. 16 = 94<sub>3</sub>.  
 3. 20 = 93<sub>22</sub>.  
 3. 23 = 100<sub>7</sub>.  
 3. 24 = 251<sub>0A</sub>.  
 = 97<sub>9,10</sub>.  
 3. 37 = 251<sub>0B</sub>.  
 3. 38 = 98<sub>25</sub>.  
 3. 56 = 102<sub>14,15</sub>.  
 3. 57 = 102<sub>19,20</sub>.  
 \*3. 58 = 156<sub>6</sub>.  
 3. 65 = 106<sub>8</sub>.  
 3. 74 = 149<sub>33,34</sub>.  
 5. 1 = 534<sub>35</sub>.  
 5. 26 = 127<sub>7</sub>.  
 = 127<sub>16,17</sub>.  
 = 128<sub>18</sub>.  
 5. 107 = 45<sub>22,23</sub>.  
 5. 114 = 63<sub>22,23</sub>.  
 = 143<sub>6,7</sub>.  
 = 160<sub>24</sub>.  
 5. 116 = 66<sub>21,22</sub>.  
 5. 121 = 145<sub>14</sub>.  
 6. 25 = 153<sub>9</sub>.  
 6. 28 = 43<sub>34</sub>.  
 6. 39 = 39<sub>29,30</sub>.  
 = 58<sub>6,7</sub>.  
 6. 48 = 157<sub>24</sub>.

6. 52 = 158<sub>32</sub>.  
 6. 55 = 159<sub>31,32</sub>.  
 6. 63 = 68<sub>3,4</sub>.  
 6. 69 = 90<sub>11,12</sub>.  
 6. 70 = 62<sub>3</sub>.

### Yoga Sūtra.

1. 2-4 = 843<sub>7,38</sub>.  
 = 153<sub>22-24</sub>.  
 1. 4 = 71<sub>3</sub>.  
 = 43<sub>35</sub>.  
 = 143<sub>22</sub>.  
 1. 6 = 84<sub>25</sub>.  
 1. 26 = 33<sub>7,38</sub>.  
 1. 34 = 96<sub>12,13</sub>.  
 2. 12, 13 = 25<sub>36,37</sub>.  
 2. 13 = 25<sub>29,30</sub>.  
 2. 15 = 82<sub>4,25</sub>.  
 = 149<sub>3,4</sub>.  
 2. 16 = 62<sub>1</sub>.  
 2. 17 = 141<sub>0</sub>.  
 2. 22 = 331<sub>2,13</sub>.  
 = 751<sub>8,19</sub>.  
 = 104<sub>10,11</sub>.  
 2. 23, 24 = 142<sub>7,28</sub>.  
 2. 24 = 251<sub>1</sub>.  
 = 252<sub>0,21</sub>.  
 2. 26 = 261<sub>6</sub>.  
 = 107<sub>19,20</sub>.  
 2. 28 = 261<sub>7,18</sub>.  
 2. 29 = 96<sub>29,30</sub>.  
 3. 9 = 108<sub>26,27</sub>.  
 3. 37 = 100<sub>5,6</sub>.  
 4. 2 = 61<sub>12,13</sub>.  
 4. 3 = 102<sub>1,2</sub>.  
 4. 17 (or 18) = 39<sub>20,21</sub>.  
 4. 23 = 353<sub>2</sub>.

### Vyāsa's Yoga Bhāṣya.

1. 7 = 43<sub>38</sub>.  
 1. 52 = 73<sub>3</sub>.  
 2. 17 = 71<sub>4,15</sub>.  
 \*2. 20 = 49<sub>6-9</sub>.  
 3. 49 = 73<sub>3</sub>.  
 \*4. 18 = 39<sub>21,22</sub>.  
 4. 22 = 49<sub>6-9</sub>.

### Nyāya Sūtra.

1. 1. 2 = 26<sub>5,6</sub>.  
 1. 1. 11 = 90<sub>14</sub>.

2. 1. 67 = 1275,6.  
 3. 1. 25 = 2530,31.  
 = 10834.

**Sarva Dargana Saṁgraha.**  
*\*Page 16 end (ed. Bibl. Ind.)*  
 = 1516,17.

- Mahā Bhārata.**  
 \*3. 14197 = 1649.  
 \*3. 16763 = 1407.

**(Bhagavad Gītā.)**  
*[Cited as a separate work.]*

2. 20 = 2734.  
 2. 24 = 2320.  
 2. 39 = 520.  
 3. 27 = 214,15.  
 3. 29 = 23,4.  
 \*10. 21 = 7038.  
 11. 32 = 16416.  
 11. 40 = 11420.  
 = 1593.  
 13. 21 = 1412.  
 = 2436,37.  
 = 2523.  
 13. 33 = 4440,41.  
 16. 8 = 234.

- (Mokṣadharma.)**  
 \*12. 6520 = 11133,34.  
 \*12. 6647 = 11133,34.  
 \*12. 6649 = 11210,11.  
 12. 7663b = 315.  
 \*12. 7664a = 316.  
 \*12. 7751a = 2534.  
 \*12. 7758 = 7915.  
 \*12. 7762b = 2532.  
 \*12. 7763 = 2533.  
 \*12. 7852 = 3711.  
 12. 7879 = 7421,22.  
 12. 11198a = 34.  
 12. 11307b = 2323.  
 12. 11308a = 2324.  
 \*12. 11409b = 511.  
 \*12. 11410a = 515.  
 12. 11419 = 3723,24.  
 12. 11676a = 33.  
 12. 12463 = 1077,8.  
 \*12. 12464 = 1079,10.

12. 12681a = 3625.  
 \*12. 13755b = 901.  
 \*12. 13756a = 902.

\*14. 761 = 1136,7.

**Manu.**

1. 16 = 9027,28.  
 1. 17 = 13934,35.  
 1. 27 = 13535,36.  
 6. 76-78 = 1077-12.  
 6. 78 = 11033,34.  
 \*12. 8 = 8823,24.  
 12. 9 = 14518,19.  
 12. 105 = 457,8.  
 \*12. 106 = 3511,12.

**Yājñavalkya's Dharma-  
cāstra.**

\*3. 141 = 11622,23.

**Viṣṇu Purāṇa.**

- \*1. 2. 19 = 1294,5.  
 1. 2. 20b, 21a = 323,4.  
 \*1. 2. 20b, 21a = 6026,27.  
 \*1. 2. 23 = 13519-22.  
 1. 2. 33 = 3613,14.  
 1. 2. 38 = 3224,25.  
 1. 2. 43b, 44b = 3124,25.  
 1. 4. 51 = 3611,12.  
 1. 5. 5b = 378.  
 1. 14. 35 = 5111,12.  
 1. 17. 83 = 45,6.  
 2. 7. 25b, 26a = 599,10.  
 2. 7. 32 = 571,2.  
 \*2. 8. 96 = 929.  
 \*2. 13. 22b = 11116.  
 \*2. 13. 30a = 11115.  
 2. 13. 39 = 1138,9.  
 2. 13. 95 = 2110,11.  
 2. 13. 96 = 218,9.  
 \*2. 13. 98, 99 = 14731-34.  
 3. 18. 17 = 2114.  
 3. 18. 103 = 11312-15.  
 \*4. 2. 45b = 11533,34.  
 4. 2. 45c = 11527,28.  
 4. 2. 46 = 1166-9.  
 \*6. 5. 55 = 1495,6.  
 6. 5. 62 = 15022,23.

6. 7. 22 = 216,17.  
 ? = 693,1.

*[See translation of SPrBh., p. 166, note.]*

**Kūrma Purāṇa.**

*[Īṣvara Gītā: See note to my translation of SPrBh., p. 22.]*

2. 2. 10 = 6416,17.  
 2. 2. 12 = 105,6.  
 = 14927,28.  
 2. 2. 16, cf. 3629.  
 2. 2. 20, 21 = 261-4.  
 \*2. 2. 28 = 8512,13.  
 2. 11. 6 = 228,9.  
 4. 66 = 4729,30.  
 12. 28 = 7532,33.  
 ? = 320,21.  
 ? = 3711.

**Garuḍa Purāṇa.**

- ? = 974-6.  
 ? = 1101-6.

**Padma Purāṇa.**

- ? = 412-32.  
 ? = 167,8,11.

**Bhāgavata Purāṇa.**

1. 8. 52 = 4210,11.  
 \*3. 5. 29-31 = 7926-30.  
 3. 7. 11 = 1533,4.  
 3. 24. 36 = 16411,12.  
 3. 26. 21 = 16234.  
 11. 9. 2 = 11030,31.  
 ? = 3032-35.

**Matsya Purāṇa.**

- ? = 797.  
 ? = 1074,5.

**Mārkaṇḍeya Purāṇa.**

- \*10. 31 = 919,20.  
 37. 38b = 3435.  
 \*41. 18, 19 = 11220-23.  
 \*45. 38 = 809.

**Līṅga Purāṇa.**

- ? = 2021.  
 ? = 3333,34.  
 ? = 3629.  
 ? = 6929,30.

<p><b>Vāyu Purāṇa.</b> 4. 25 = 797.</p> <hr/> <p><b>Sūrya Purāṇa.</b> ? = 1324,25. ? = 1711,12.</p> <hr/> <p><b>Nāradiya ?</b> [See translation of 8PrBh., p. 242 note, and p. 248, note.] ? = 10524,25. ? = 10810,11.</p>	<p><b>Parāçara's Upapurāṇa</b> [Or Supplement to Viṣṇu Purāṇa]. ? = 39-12.</p> <hr/> <p><b>Rāmāyaṇa.</b> 3. 9. 32 = 1114.</p> <hr/> <p><b>Kumārasambhava.</b> 1. 53 = 14824,25.</p> <hr/> <p><b>Çiçupālavadha.</b> 2. 59 = 5118.</p>	<p><b>Pāpini.</b> 5. 2. 91 = 7314.</p> <hr/> <p><b>Dhātupāṭha.</b> *15. 54 = 14116. = 16121.</p> <hr/> <p><b>Amarakoça.</b> 1. 1. 1. 9 = 1510. 1. 1. 4. 11 = 837. 1. 1. 4. 13 = 7223.</p> <hr/> <p><b>Çāçvata.</b> 320 = 1463.</p>
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QUOTATIONS NOT YET TRACED TO THEIR SOURCES.

<p>? = 122,23. Cf. 3514. ? = 211. ? = 722,23. Cf. 4336. ? = 1317,18. ? = 2214,15. ? = 2530. ? = 2625,26. ? = 2718,19. ? = 2726. ? = 2822,23. ? = 308,9. Cf. 15534. ? = 316. ? = 3514. Cf. 122. ? = 3717,18. ? = 3736-38. ? = 3821,22. ? = 4336,37. Cf. 722,23. ? = 4616,17. ? = 6418,19. ? = 6432,33. ? = 6610,11.</p>	<p>? = 7032,33. ? = 7034,35. ? = 7124. ? = 7211. ? = 735,6. ? = 737,8. ? = 7732. [See note to translation of 7732.] ? = 788,9. ? = 819. ? = 8226,27. ? = 9031,32. ? = 915,6. ? = 9727,28. [Cf. Appendix III.] ? = 10224,25. ? = 1087,8. ? = 11022. ? = 11124,25. ? = 11126,27.</p>	<p>? = 11217,18. ? = 11232,33. ? = 12110,11. ? = 12124. ? = 1263. ? = 12729,30. ? = 12813. ? = 12833,34. ? = 1291,2. ? = 13127-29. ? = 1329. ? = 13210. ? = 13220a. ? = 13220b. ? = 13422. ? = 14115. ? = 14922-25. ? = 15325,26. ? = 15534. Cf. 308. ? = 15810. ? = 16133-36.</p>
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The Sanskrit text of the first forty-four pages of Lanman's Reader, reprinted in English characters. The Vocabulary and Notes of the Reader apply exactly also to this reprint, inasmuch as the reprint corresponds page for page and line for line with its original. With the help of the Grammar and of the Reader and of this reprint, the student will be able to acquire a knowledge of the forms and structure of the Sanskrit language and to do some reading, without first troubling himself to learn the Nāgarī alphabet.

## *Perry's Sanskrit Primer.*

A Sanskrit Primer: based on the *Leitfaden für den Elementar-cursus des Sanskrit* of Prof. Georg Bühler of Vienna. By EDWARD DELAVAN PERRY, Ph.D., Professor of Greek in Columbia College, New York. 1885. 8vo. xii + 230 pages. Mailing price, \$1.60.

This book is an attempt to combine Professor Bühler's admirable practical exercises in translating from Sanskrit into English and from English into Sanskrit, with the systematic exposition of the Grammar as given by Professor Whitney. To this end, the *Leitfaden* has really been rewritten. An introduction has been added, giving a general view of the structure of the language; and the exercises have been somewhat abbreviated. Care has been taken to retain nothing but what would meet the real needs of a beginner; and regard has been had for those who may take up the study without a teacher. The book has sufficient vocabularies.

## *Kaegi's Rigveda.*

The Rigveda: the oldest literature of the Indians. By ADOLF KÆGI, Professor in the University of Zürich. Authorized translation [from the German], with additions to the notes, by Robert Arrowsmith, Ph.D. 1886. 8vo. Cloth. viii + 198 pages. Mailing price, \$1.65.

This work treats of Vedic literature and exegesis, of the Vedic people, and of Vedic civilization; of the language and form of the hymns of the Veda; of their contents; and of the Vedic religious thought; of the Vedic divinities; of the Vedic beliefs, especially the belief in immortality; of Vedic secular poetry; etc. The notes (pages 95-180) comprise a very full explanatory, justificative, and bibliographical comment upon the main body of the book.

## *Hopkins's Religions of India.*

The Religions of India. By EDWARD WASHBURN HOPKINS, Professor of Sanskrit in Yale University. 1895. 12mo. Cloth. xvi + 612 pages. Mailing price, \$2.00.

This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. The point of view is chiefly historical and descriptive, but the causes leading to the successive phases of religious belief are kept prominently before the reader. A new feature of this book, as compared with the one work that has preceded it on the same lines, Barth's *Religions of India*, is the constant employment of illustrative material, drawn from the original sources. Copious extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures. The volume contains also a full description of the modern sects of to-day, a chapter on the religions of the wild tribes, and one on the relations between the religions of India and those of the West. The book is supplied with index, map, and a substantial bibliography.

### *Elwell's Jātakas (Pāli).*

Nine Jātakas. Pāli text with vocabulary. By LEVI H. ELWELL, Professor in Amherst College. 1886. Square 16mo. Cloth. vi + 120 pages. Mailing price, 65 cents.

This volume contains the Pāli text of nine Buddhist Birth-stories, printed in English letters. In view of the great difficulty of obtaining Pāli lexicons, it will be found most useful for those who are just beginning the study of the Sacred Books of the Buddhists.

### *Philadelphia Oriental Studies.*

Oriental Studies. A selection of the papers read before The Oriental Club of Philadelphia, 1888-1894. Boston, 1894. 8vo. Cloth. 278 pages. Mailing price, \$2.00.

The volume contains thirteen papers. Among them are three that have to do with Indic studies: The Physical Geography of India, by Professor M. W. Easton; the Holy Numbers of the Rigveda, by Professor E. W. Hopkins; The Aryan Name of the Tongue, by Professor H. Collitz.

### *Jackson's Avesta Grammar.*

An Avesta Grammar in comparison with Sanskrit. By A. V. WILLIAMS JACKSON, Professor of Indo-Iranian Languages in Columbia College, New York City. Part I.: Phonology, Inflection, Word-Formation. With an introduction on the Avesta. 1892. 8vo. Cloth. xlviii + 273 pages. Mailing price, \$2.20.

The introduction gives a lucid account of the Avesta and of Avestan studies, of the contents and character of the Avesta, of the religion of Zoroaster, etc. In the treatment of the language, constant reference is made to the Sanskrit and to Whitney's grammar.

### *Jackson's Avesta Reader.*

Avesta Reader: First Series. Easier texts, notes, and vocabulary. By A. V. WILLIAMS JACKSON. 1893. 8vo. Cloth. viii + 112 pages. Mailing price, \$1.85.

The selections include passages from Yasna, Visparad, Yashts, and Vendidad, and the text is based on Geldner's edition. The book is intended for beginners.

### *Other Avestan Works.*

A Hymn of Zoroaster: Yasna 31. Translated with comments by A. V. WILLIAMS JACKSON. 1888. 8vo. xii + 62 pages. Paper, cut. Mailing price, \$1.05.

Text and translation are on opposite pages. Commentary follows. An introduction on method, and full indexes are given.

The Avestan alphabet and its transcription. By A. V. WILLIAMS JACKSON. With appendices. 1890. 8vo. Paper. 36 pages. Mailing price, 80 cents.

Discusses the Avestan alphabet paleographically and phonologically, and proposes a scheme of transliteration, which has since been sanctioned by Brugmann.

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### *Harvard Oriental Series.*

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